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A

FAMILIAR GUIDE
TO THE
Right and Profitable Receiving
OF THE
Lord's Supper.

Wherein also

The Way and Method of our
SALVATION is briefly
and plainly Declar'd.

Suitably applied, and fit to be annexed
to the *Christian Monitor*.

By *Theophilus Dorrington*.

The Fifth Edition.

L O N D O N:

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against the *Royal Exchange*, in *Cornhill*. 1700.

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TAMMARTAR GUIDE

OF THE
TAMMARTAR GUIDE

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TAMMARTAR GUIDE

The Way and the
TAMMARTAR GUIDE

SHOULD BE
TAMMARTAR GUIDE

THE FIRST
TAMMARTAR GUIDE

THE FIRST
TAMMARTAR GUIDE

TO THE
QUEEN'S

MOST
Excellent Majesty.

May it please Your Majesty

TO permit me, most thank-
fully, to acknowledge, that
it is Your Majesty's very
gracious Approbation of another
Endeavour, to revive the decay'd
Piety and Vertue of the Age; which
as it animates me to proceed in
that, and has almost brought it to
Perfection, so it was the great En-
couragement of this. In which I
have endeavour'd to persuade, and
direct to the right use of this blessed

The Dedication.

Sacrament; which is perhaps the best and most effectual Means that our Lord has left in his Church, to promote and maintain in it the Love of God, and of our Neighbour. And may it please Your Sacred Majesty to give leave, that I may encourage my self from the Favour mention'd, to implore and hope for the Honour of Your Majesty's Patronage to this small Piece also, I am, and desire to be as long as I live,

Your Majesty's most Obedient

and Dutiful Subject,

Theophilus Dorrington.

AN
ADVERTISEMENT.

I Have in this little Book distinctly stated and represented that solemn Covenant with Almighty God, which we all of us enter into in our Baptism. Because since the Receiving of the Lord's Supper is design'd for a Renewal and Confirmation of that Covenant, the distinct Knowledge of that is necessary to our Fitness for this Sacrament; and I have further dispers'd, through the whole, many weighty Arguments to induce Men to keep close to that Covenant; it being to us the only way of Salvation: That so I might at once promote in many a religious and good Life; a Fitness for this Sacrament; and the Attainment of their everlasting Salvation.

And having made this the Subject and Scope of this Book, I think it may not be amiss to suggest, that it is very fit to

An Advertisement.

be recommended and presented by those who have taken upon them the charitable Office of being God-fathers, or God-mothers, to such as they have presented to God at the sacred Font. It is the certain Duty of these Spiritual Parents, and the Charge laid upon them by the Church, to concern themselves afterwards, and take all the Care they can, that the Child may be taught, as soon as it is able to learn, what a solemn Vow, Promise, and Profession, it has made by them. This Duty and Charge they would hereby, in some measure perform; especially if they would also concern themselves after a time to know what use their spiritual Children have made of it. Certainly if the Duties and Charge of this most useful spiritual Relation were conscientiously minded, and in this and the like ways perform'd; we should not see so much deplorable Wickedness among Professors of Christianity as there is, and we might reasonably hope to see the next Generation at furthest, deliver'd from the Vices and Madness of this.

And since this Covenant is implied in Baptism, when it is not express'd in our way:

An Advertisment.

way: This Book will be useful to be read in all Families, in order to train up young People in the Knowledge of their Ingagements to God, and in the way of their Salvation, and to a Fitness for this blessed Sacrament, that they may be confirm'd in that way. To adapt it the better to such an use, I have added in the End a Prayer, which is proper to be used after the reading of any part of the Book in the Family or Closet.

Advertisement.

THIS Book, *The Familiar Guide to the Sacrament of the Lord's Supper*; and *Dr. Ashmole's Method of Daily Devotion*; as also *The Christian Monitor*; are all three translated into the Welsh Tongue for the Use of Wales: And sold by *B. Aylmer*, at the same Price as the English.

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A
FAMILIAR GUIDE
TO THE
Right and Profitable Receiving
OF THE
LORD'S SUPPER.

Sect. I. *The Introduction.*

Christian Reader,

THOU hast here represented to thee, in a little room, I think, all that is necessary to render thee a meet and profitable Receiver of the holy and most comfortable Sacrament of the Body and Blood of Jesus Christ our Lord. And I suppose it is in such a Manner represented, as is most fit and likely, with the Blessing of God to possess thee with all the Qualifications requisite in him that comes to this Sacrament, if thou wilt afford this little Book a serious and frequent perusal. If thou hast been so unhappy, and so much mistaken in thy true Interest, as never to have laid these things to Heart before, and to have liv'd in the neglect of this blessed Ordinance; I would advise, I would intreat thee, often to read and study these things, till thou art familiarly acquainted, and deeply affected with them; that thou may'st to thy Advantage come well prepared to this Sacrament. If the things herein contain'd have already affected thy Heart, and had a good Influence on thy Life, and thou art a frequent Attendant upon this Sacrament, it may suffice to read this Book as often as thou canst on the Week before thou comest to it, as a good Week's Preparation for it. And for those who communicate eve-

ry Lord's Day (as I wish all Christians did) it may suffice, commonly, to retire some time on the Day before, or get up the sooner on the Sacrament-day, and seriously meditate on the Exercises herein propos'd, which are design'd to excite him that has an habitual fitness for this Sacrament into an actual one, and are useful for that purpose. I say commonly this may be enough for such; but yet even they also may find it necessary and useful sometimes, when leisure allows, to read the whole.

Because what is requisite to render a Man a meet Receiver of this Sacrament is also necessary, and is sufficient to constitute a good Christian, and to bring him to Heaven: Therefore I have said in the Title, that the whole Method and Way of our Salvation is herein plainly declar'd. So that if any Soul be solicitous about that Grand and most Concerning Question, *What must I do to be saved?* he may find it herein resolv'd. And whether this Holy Sacrament may be accounted and used as a Means of Conversion to a good Life or not; yet I hope, that by the Blessing of God, this little Book may be such a Means to many, if Men will but think it worth their while to do so much towards their own Everlasting Happiness, as to read and consider so small a Treatise.

The P R A Y E R.

MAT the God of all Grace, Lover of Souls, to whom the Redemption and Salvation of Mankind is so very dear; and who invites us to this Sacrament as the way to Heaven, and that he may herein give us the happy Foretastes of it: Bless this my weak Endeavour, and give it a Success according to the Greatness of his Power and Love; to the promoting in many Hearts the Love of this Sacrament, and their frequent and comfortable Attendance upon it; and to the bringing many Souls to Happiness and Glory, for the sake of Jesus Christ our Mediator and Advocate. Amen.

Sect. II. The Creation of Man.

WHEN it is said in the first Chapter of Genesis, that God saw every thing that he had made, and behold it was very good: This means, that the Creator, upon

upon the review of his Works, was pleas'd and delight-
ed in them; and that he hated nothing that he had
made: For, what we hate, we wish that it were not,
especially not such as it is. If therefore the Creator had
hated any thing that he had made, he had made it to
be such as he would not have it to be; which is not
to be suppos'd of Infinite Wisdom and Goodness, and
of such Power as is able to make every thing what he
pleases it shall be. Mankind therefore, among the o-
ther Works of God, were made very good, and were
pleasing to our Maker. Indeed he made Man a very
Noble and Excellent sort of Creature, such as must be
peculiarly pleasing to himself above all things in this
lower World: As we may judge by those words in
Gen. 1. 27. God created Man in his own Image. This was
the peculiar Glory of Man, and that which chiefly ad-
vanced him above the Creatures about him: And it
did principally consist in these things following: That
as he had Faculties capable of knowing, loving and o-
beying God, he was dispos'd to do so: He knew God
to be the most excellent Being, and did accordingly
reverence and esteem him: He knew him to be the
Fountain Good, and his chief Good, and did accor-
dingly fix the Choice of his Will upon him; and va-
lu'd his Favour and Love, by which we enjoy God, as
his greatest and only Felicity. There was then no Er-
ror or false Reasoning in his Understanding, no per-
verse Choice in his Will, no inordinacy in any of his
Appetites, no Motions in them contrary to his Reason.
In nothing was Man inclin'd to contradict his Duty
to God, or any of the Eternal Laws of Righteousness.
Upon this account it was that Man was very good, and
belov'd of his Maker. And being so belov'd, he liv'd
in perfect Peace and Happiness: He was not encum-
bred with any Evil; he wanted nothing that he had oc-
casion for. It appears his kind Creator would not cease
doing for him, till he had provided for all his Necessi-
ties and Desires; that so he might be compleatly hap-
py. Man then enjoy'd the willing and ready Service
of all the Creatures about him. He enjoy'd himself,
and could with Pleasure consider and praise God for the
Noble

Noble and Excellent Nature which his Maker had given him: He had an easie and a quiet Mind, had no Conflicts within himself, had no occasion to rebuke or fa'l out with himself. He enjoy'd then his God too, being assur'd of his Favour, and receiving the constant Communications of it. He could with great delight, contemplate and praise the glorious Attributes of God; and the Divine Wisdom, Power, Righteousness, Goodness, and Truth, were very pleasant to him, while he was assur'd that all these were friendly, and would be favourable to him. This was Man's first Condition; a very Excellent and Happy one: But, alas! through his own default it did not last long.

Sect. III. The First Covenant between God and Man.

IT is very probable, that all the particular Dealings of God with Man, in this Condition, are not told us in that short Account which *Moses* gives us of the Beginnings of the World. It being enough for us to know in general, what is the Spring and Source of all that Sin and Misery which is now found among Mankind; the knowledge of which is of some Use and Importance towards our getting free from both. But what is told us of the Transactions between God and Man in that State, we may think we shall most truly understand, and most rightly interpret, if we guide our selves herein by the Tenour of his dealing with Mankind since that. From what is told us, then, of that Time, and from what appears since, we may learn, That it pleased the Creator, when he had made Man, and had so highly oblig'd him, to take upon him the Relation of a Governour to his Creature, as he had the undoubted Right of one; and he very justly thought fit to exercise a Dominion over him for his Good. It was therefore, we may suppose, promised to Man, that he should enjoy the Favour of his Maker, and a perfect Happiness both of Body and Soul, upon the Condition that he would continue in the due Reverence and Love of his Maker, and obey his Commands. And it was made known to him, that he should fall from the best of his Excellency, from
that

that wherein he was so pleasing to his Maker; and from all his Happiness, if he did not continue stedfast in his Duty, and perfectly perform it, as God had enabled him to do. And this is that which is commonly call'd *the First Covenant*.

Sect. IV. *The Sacraments of That.*

Moreover God having made Man to consist of a Body and a Soul, and knowing that it is natural to him, for the Objects of his Senses to make great Impressions, and to have a mighty Influence upon his Mind: His Wisdom and Goodness order'd Matters so, as that his Senses might help to admonish him of his Duty, and to assure him of his Happiness in the performance of it. And this we may suppose was the Reason and Ground of God's separating two Trees in the Garden where he had placed our first Parents, for a peculiar and uncommon Use: The one call'd, *The Tree of Knowledge of Good and Evil*; the other call'd, *The Tree of Life*. These we may reckon to have been the Sacraments of the First Covenant: For in these were Spiritual Things by God's appointment represented by outward and visible Signs and Actions, Man was assisted to remember his Duty and Obligations to his Maker by that Tree, call'd, *The Tree of the Knowledge of Good and Evil*. For we may suppose that the Fruit of this Tree was set a-part by God wholly for the following purpose: Man was to take care to cultivate this Tree as well as others; but he was to offer the Fruit of it at set times solemnly and religiously to God, as a visible Acknowledgment that he own'd him the Maker of all Things, and the Supreme Lord, and the Proprietor of all. This was reserved, as we may say, by God, to be a devoted Thing, and Man's Thank-offering to him for all the rest of his Gifts. And for this Reason Man was forbid to eat of it himself. For we find in latter Times, it was always held a very heinous and guilty thing for Men to eat of, or use what God had separated and reserved to himself. Now such a sensible outward Performance, as the solemn offering of this Fruit to God, and the looking upon it, and using it only as a Devoted Thing,

was

was an excellent and fit Means to admonish Mankind for ever to acknowledge their Maker and Preserver as the Supreme Lord and Proprietor of all things; as it was a sensible Declaration that they did make this acknowledgment, so it was a sensible Obligation of themselves that they would continue to do so; and the more a help to them to continue it, and to answer all the Obligations which naturally result from it in the Course of their Lives.

And then the other Tree was appointed to assure Man, upon his perfect Obedience, of his Immortality and Everlasting Happiness. So that whilst he continu'd steadfast in his Duty, he had right to take and eat the Fruit of this Tree: And he might take it as God's visible and sensible Pledge, and as an Instrument of Conveyance of Eternal Life and Happiness to him. In like manner, as now we have leave from God to look upon the Rainbow, not only as the natural effect of the Sun shining upon a falling Shower, but, as God's visible Pledge and Assurance to Mankind, that he will never again destroy the World with a Deluge of Water.

Sect. V. Of the Sin and Fall of Man

THIS account shews the exceeding great Guilt of Wickedness of the Sin of our first Parents. Their Sin was, that they did eat of that forbidden Fruit; and so they used and took to themselves what was reserv'd and devoted to God. It was the bringing to a common use that which was separated by his appointment to a religious one, and was the profaning of a hallow'd or holy thing. But let it be consider'd a little how monstrous and vile this Sin of our first Parents was! How soon had they forgotten the mighty Obligations which the Creator had so lately laid upon them! How bountiful had he been to them! And he with-held and reserv'd but one Fruit to himself; and this, we may say, they grudg'd and envy'd him: They would not be content with so vast a Provision as he had made for them, but would needs have this afforded too. The poor depending Creature, that deriv'd his Being, and all he had, would needs be sole Proprietor and absolute

late Lord of all Things on the Earth, and would acknowledge no Superiour! They had no need of this Fruit, were perfectly happy without it; and might have continued so happy, if they would have abstained from this; but they most unreasonably despised their Happiness, and hazarded the losing it for the sake of the Satisfaction and Advantage which they expected from this single Fruit. The Creator indeed had been so good to them, they would not believe he would so severely punish their Eating this Fruit, as he had threatned to do; and so that which should have oblig'd them to be stedfast in their Duty, was most perversly turn'd into an encouragement to Sin. Oh vile and shameful Wickedness! Let us consider from what a vile Original we all spring, and be all humbled and ashamed.

In yielding to this foul Act, they lost that Holiness and Righteousness which they had been endow'd with, and by which especially they had been pleasing to their Maker. In this also they broke the Condition of the first Covenant, which required that they should constantly reverence and love their Creator, and obey him in all things. And the sad Consequence of this was, That they hereby lost the Favour of God, and forfeited all their own Happiness. They lost all right to the good things of this World; to the Obedience, and Serviceableness of the Creatures which God had made for them. They became liable to the Penalty which God had threatned to inflict, and immediately upon the Transgression did deserve to have been put to Death, and to be thrown into the place of everlasting Punishment prepar'd for the Devil and his Angels.

Sect. VI. *The New Covenant.*

AND the utmost Severity of the Threatning had been immediately executed in that manner upon them, we may believe, according as it was said, *In the day thou eatest thereof, thou shalt surely die*: If the Son of God had not become a Mediator on their behalf. And he freely undertook to do whatever might be necessary to render it consistent with the Honour of God

to receive his Rebellious Creatures into Favour again, to release their Obligation to everlasting Punishment, and restore them to perfect Happiness. What he then undertook to do to this purpose, we may learn and conclude from what he did in the Fulness of Time: And that was, That he would unite himself to the Humane Nature, and would become Man. In that Nature he would perform a perfect Obedience to God the Father, that he might merit for Mankind, the Happiness which was setled to be the Reward of perfect Obedience. And to excuse Man from the Eternal Death, which he had deserved by his Sin, he undertook to suffer Death in his stead, and so to make his Death a Sacrifice for the Sins of Mankind. Thus much did he, very kindly and of his own accord, undertake to do for us; and he was accepted of the Father, and assur'd that he should; by doing thus, obtain the Favour for us which he desir'd. So he procur'd for Man that he should not be utterly cast off and thrown into endless Misery; but have other Terms of Favour appointed him: And this Dispensation, or Appointment, is that which is called the New Covenant: And it is call'd the New Covenant in his Blood, because it was procur'd by his Undertaking to shed his Blood in the Humane Nature as a Sacrifice for Sin. Upon this our first Parents were permitted to live, to enjoy, in some measure, the Good Things of this World for a while, and had space allow'd them to make their Peace with God, to recover his Favour; and their own Happiness.

We must know, that since it was a setled Law before the Fall of Man, that he should propagate such as himself; and his Posterity should be reckon'd in the same state and relation towards God with their Father, who begat them: Therefore when the first Parents of Mankind thus became polluted by their Sin, and were fallen into the state of guilty Rebels against God; all their Posterity must needs come polluted into this World; as unclean things out of unclean, and must be *born Children of Wrath*, as the Scripture speaks. We therefore have the same Task upon us which our first Parents had; that is, to recover the Favour of God and our Everlasting

verlasting Happiness, by performing now the Terms and Conditions of this Second Covenant.

Let us see then, what the Tenour of this New Covenant is: What are the Duties which it requires to be perform'd on our part: and what are the Promises of it on God's part; the Blessings which it offers to make us Partakers of, upon the Condition of performing those Duties.

Sect. VII. On our Part.

First let us take notice of our own part of this Covenant, and observe what it is that God requires of us, to whom the Gospel is preached, which we must do to be saved. And because all Mankind are now consider'd by God as guilty and polluted Creatures: as having sinned, and being disposed to do wickedly; there is first required of us, That we repent and turn from Sin. In the next place, because we must return to God; it is requir'd, That we do believe all the Articles of the Christian Faith: And lastly, That we engage our selves, and endeavour to keep God's Holy Will and Commandments, and walk in the same all the Days of our Life. But because the Heart of Man is deceitful and wicked, and we are so backward to do our Duty, that we are unwilling to know it; therefore it will be requisite to mention somewhat particularly, the Things contain'd under these three General Heads.

The First main Branch of our Duty is, That we repent and turn from Sin: To which purpose we must stand at a defiance with all the Causes of Sin, and resolve they shall not govern us. Therefore has the Church been wont to express this Branch of our Duty thus: We must renounce the Devil, and all his Works; the Pomp and Vanities of this wicked World, with all the covetous Desires of the same: And all the sinful Desires of the Flesh, so as that we will not follow, nor be led by them.

We must renounce the Devil, and all his Works. It was by the Craft and Instigation of this Apostate Spirit, the Enemy of our Happiness, that Mankind were at first drawn into Disobedience against God. We must resolve therefore never to have any Correspondence with him

him; to abhor and abstain from all those guilty ways of consulting him, or seeking his Assistance, which the ungodly World have ever practised. We must never, knowingly, or willingly, obey any of his Commands, nor comply with his Temptations. We must resolve to fight against all those Spiritual Wickednesses in our selves which he infects the Humane Nature with; such as Pride, Anger, Envy, Treachery, Lying, Malice, and Cruelty. Must abhor to imitate or follow him in the tempting of others to Wickedness; or in the Hatred and Persecution of good Men for the sake of their Goodness.

We must also renounce the Pomp and Vanities of this wicked World, and all covetous Desires of the same: That is, we must resolve and engage that we will not let the Love of the World rule in our Hearts, which is opposite to the Love of God. We will not let our Hearts fix on the Wealth, the Pleasures, or the Dignities and Honours here below: Nor will make the getting of them the Aim and Scope of our chief Endeavour, and Care; nor let the Enjoyment of them be our chiefest Delight and Satisfaction. That we will not be guided by the Customs of the World, nor follow a multitude to do Evil: That our dearest Relations, or our most necessary and most useful Friends and Benefactors, shall not be able to influence us against the Will of God, and the Dictates of our Conscience: That we will be ready to part with all that is dear, all that is necessary to us, and which we might otherwise lawfully keep and enjoy, when they stand in Competition with our Love and Duty to God. And we will submit to any Inconveniences in the want even of necessary things, rather than to do any thing to gain them, which is contrary to the Laws of Divine Love.

We must further renounce, mortifie, and abandon all sinful Desires of the Flesh: All the irregular and disobedient Inclinations of our corrupt Nature must be mortified and subdued. We must chase away those fleshly Lusts which war against the Soul; the Love of slothful Ease and Idleness, all Intemperance, and Lasciviousness. We must forsake and abstain from all those

those sensual Sins, which abuse and prodigally waste God's good Creatures; which enslave the Thoughts and Faculties of the Soul to the Appetites of the Body; and which render the Soul unfit for the due Exercises and Operations of its Faculties; and which tend to clog and encumber the Body with Diseases. We must renounce all these three Sources of Evil, the Devil, the World, and the Flesh, and must resolve we will not follow nor be led by them. And this is the First main Branch of our Duty under the New Covenant.

The Second is this: That we must believe all the Articles of the Christian Faith. And this requires of us to promise and perform the Things following: That we will seriously apply our selves, as our leisure and opportunity will allow us, to make the best improvement that we can of the means of Divine Knowledge which the Providence of God affords us; that so we may gain as much of that inestimable Treasure as we can: That we will not through Negligence or Hatred of the Truth be ignorant of any important revealed Truth: That what-ever does appear to us to be revealed from God concerning himself and our Way to Happiness, we will receive it as a certain Truth; because it comes from him who is infinite Wisdom, and cannot be deceived; and is a God of Truth, and therefore cannot deceive.

These Articles of our Faith are summarily comprehended in that *Form of sound Doctrine*, which is commonly called the Apostles Creed; among which these are chief ones. That we believe in God the Father, who hath made us and all the World. That we believe in God the Son, who hath redeemed us and all Mankind; which implies these things: We must believe that all Mankind are guilty before God, and obnoxious to his Eternal Wrath and Punishment. That Jesus Christ the Son of God, died as a Sacrifice for the Sins of Men: That he submitted to an accursed Death, as the Punishment of Sin in our stead, and to excuse us from suffering it for ever: That his Death is accepted with the Father as an Atonement for Sin, and shall redound to the advantage of all those who repent and believe on him: Who being heartily sorry for their Sins, and fal-

len out with them, do forsake them, and turn to God, and do expect and rely upon the Merit of his Death, to find favour with God. We must believe, that as Jesus Christ died for our Sins, so he rose again for our Justification: Having made a full Atonement, he was released from the Bonds of Death; and is ascended into Heaven; and that he ever lives there to make Intercession for us; that is, to obtain and bestow upon wretched Mankind, all the blessed Benefits which his Death has purchased for them. And we must believe in God the Holy Ghost, who graciously applies all those Blessings to us, and who sanctifies us and all the Elect People of God.

Further: We also are bound and required to make our open Profession of the Religion contain'd in these Articles; and to own it to the World, that we are, and will be the Worshippers of the one only true and living God, by one Mediator between God and Man, the Man Christ Jesus. And we must chuse rather to suffer any loss, or to die, than to renounce or deny our Faith. And we are bound also to lead a Life suitable to these Articles of Faith, to let them govern our Conversations as they ought to do: And our Faith must work or operate in the Exercises of Love. This is the Second main Branch of our Duty under the New Covenant.

The Third is this: That we must engage and endeavour to keep God's Holy Will and Commandments, and to walk in the same all the Days of our Life. And this obliges us to the Things following: That we will diligently study and learn the Will of God, as it is express'd in the Laws which he has given us; will not cavil nor dispute against our Duty, when we should perform it; will endeavour to know our Duty, that we may do it. That we will love his Law, and it shall be our constant Aim and Endeavour to conform to it in all things: We absolutely bind our selves, and are bound to live in no wilful, known, and presumptuous Sin. That we will not deliberately and knowingly trespass against any Law of God. This Covenant indeed does not require of us to perform a perfect Obedience; for
that

that is a thing now above our power: but it binds us to endeavour a perfect Obedience; that is, not to be willingly guilty of any known Sin. There is, alas, no meer Man now, that can constantly and perfectly keep the whole Law of God, but in many things we offend all: And 'tis one Blessing of the New Covenant, that it pardons Sins (as we shall see presently) which supposes Defects in our best Obedience. Therefore also our Saviour has taught us to pray as daily for the Pardon of Sin, as for our daily Bread. But this Covenant bears with none but involuntary Sins; such as we commit through Ignorance or Surprise, and for want of Consideration, on a sudden, when our Ignorance and Inconsideration are not wilful, nor due to the neglect of our selves. And as for known, wilful, and presumptuous Sins, and such as are deliberately committed; they put us out of this Covenant, and lose us all right to the Favours and Blessings of it, till they are bitterly repented of, and utterly forsaken.

Thus much we must heartily and sincerely bind and engage our selves to do; and this is our part of the New Covenant. This is also called the Covenant of Grace or Favour; and we may see that it has justly that Name, in that it admits of Repentance for Sin, and accepts of that poor imperfect Obedience, which is all that we can now perform: And we shall see that Name further justified, in that it will appear to be one of the Blessings and Favours of it, that it affords us strength to perform our Duty.

Sect. VIII. On God's Part.

AND now I come to represent and shew, what are the Favours and Blessings on God's Part, of this New Covenant. What he offers, and promises, and will bestow, upon our Performance of the Duties and Conditions required of us. And these may be comprehended under these three rich and important Heads.

The First is a full and free Pardon of all our Sins. God will blot our Iniquities, as it were, out of his Remembrance; will forget that we were Sinners, and will treat us as Righteous: Will lay aside his most just Wrath

Wrath against us, and embrace us with the Arms of Mercy and Love. He that might most Righteously have destroy'd us with an Everlasting Destruction, will rejoyce over us to do us good. He will pardon our most numerous Sins; will pardon the greatest Offences; will pardon even our known, wilful and deliberate Sins, and our customs of Sinning, upon our Repentance and forsaking of them. And a general Repentance and a humble Behaviour towards God, will obtain the Pardon of those Infirmities and involuntary Sins which we do not observe our selves to be guilty of, and cannot be perfectly free from. And having thus pardoned our Sins, the Course of Mercy is free; all Obstruction of it is remov'd, and we may address to God with Boldness in the Name of Jesus Christ, as to a reconciled Father; and believe him ready to afford us all that is necessary to our Salvation.

The next Favour and Blessing of this Covenant is, The restoring of the Divine Image in us in our Sanctification. If upon the Proposal of this Covenant to us we do accept of it, and are willing to yield to the Conditions it requires, and to give up our selves to a Life of Holiness and Righteousness according to the Laws of God: He will give us Spiritual strength to perform our Duty so far, as that we shall be accepted through the Mediation of Jesus Christ. If we will not undertake, we shall not be able to perform; but if we will undertake and bind our selves to do our Duty, he will enable us to perform it. It might seem a strange thing that God should require of us to bind our selves, and undertake to do that which we cannot do of our selves, (as we do in obliging our selves to all those things fore-mentioned) if it were not that the very binding our selves to this does entitle us by the Tenour of this Covenant to *Grace sufficient for us.* In all the Exhortations of the Gospel to an Instance of Duty, we may reckon there is comprehended also the Offer of Divine Assistance, which shall be afforded to him who yields, in the purpose and desire of his Soul, to comply with those Exhortations. No Man therefore shall have ground to complain, that he would leave his known Sins, and do the
Duties

Duties which he knows he omits, but cannot do so: For if a Man sincerely desires to leave his Sins, devotes himself to his Duty, and diligently uses the Means that may enable him to do it: That is, If he waits on God for this Grace in earnest and persevering Prayer, and a due attendance on the Preaching of the Word and the Sacraments, that Man shall infallibly come to be able to do what he thus wills and desires. For, *He that hungers and thirsts after Righteousness, shall be filled*, as our Saviour says; And God will give the Holy Spirit to them that ask him. It is the Favour of this New Covenant to help us to do what it requires us to do.

The last Favour and Blessing of this Covenant, is an Everlasting Happiness both of Body and Soul in Heaven. We are left by it indeed subject to a natural Death; to mind us of our guilty Rebellion against God: That we may not forget we are Sinners, and do deserve an Eternal Death: On purpose that the sense of this might quicken our desire and concern to recover the Divine Favour, and make us the more ready and willing to submit to the terms of recovering it. But Death shall not long have Dominion over us: God will not leave the Soul in Hell; that is, it shall not be always separated from the Body; nor shall the Body be always subject to the Ignominy and Punishment of its Dissolution. Since the Sins are pardon'd which did deserve Death, the Creature shall be released from it: And our Saviour's Resurrection from the Dead does especially assure the Resurrection of those that believe on him. He has also promised that he will give them *Eternal Life*, and raise them up again at the last day. The Body, then, however scatter'd and dispers'd, and lost to all knowledge of Men, shall be gather'd together by the Wisdom of God, and be raised to Life by his Almighty Power: And it shall be raised with great advantage; *It was sown a Natural Body, it shall be raised a Spiritual Body; It was sown in Corruption, but it shall be raised Immortal.* And the Soul shall be again united to it, never to be separated more: But both shall be taken up to dwell in a glorious happy place, where is *fulness of joy, and pleasures for evermore*: To live in the Fellowship

ship and Communion of kind, happy, and glorious Angels: To dwell in the Presence of God, and contemplate, and praise, and love him, and rejoyce in his Love for ever. This is now the whole Tenour of the New Covenant, which was procur'd for us by the precious Blood of Jesus Christ, our kind and powerful Advocate.

SECT. IX. The Sacraments of this Covenant.

AND this Covenant also hath its Sacraments: God has appointed sensible Actions and Signs, in, and by which it is to be made between Him and Us. In the Use of these Sacraments, we must testify our Consent to this Covenant, and signifie, that we own our selves engag'd in it. And in the use of these must we wait for, and expect the Blessings and Favours on God's Part to be afforded us. It is by these that he has determin'd to convey those Favours which we can at present receive, which are the Pardon of our Sins, and the Sanctification of our Natures; and also to assure that which we are to hope for, our Everlasting Happiness and Glory. These we must necessarily use, then, if Means and Opportunity be afforded us to do so, that we may be Partakers of his Favours: And in using them, we must sincerely purpose and bind our selves to the performance of our Duty. The Sacraments appointed to be, as we may say, The Instrument of this Covenant since the coming of Christ, which are all that nearly concern us, are Baptism, and the Supper of the Lord. These, and these only, are now generally necessary to Salvation.

By Baptism we are admitted into this Covenant, and make our first solemn Acceptance of it. By the Lord's Supper we renew it, if it has been broken on our Part by any wilful Sin committed since we were baptized: Or else we therein testify and declare our continuance still in it, and our purpose and desire to do so; if any of us have liv'd so happily since we were baptized, as never to violate, or break this Covenant by any wilful known Sin.

It is true, when we are baptized in our Infancy, we are not capable expressly to intend and design the performance

formances of our part in this Covenant; because we cannot then understand or know it. But this Sacrament is in the purpose of God design'd for the Sacrament of our Admission into this Covenant, since the Appearance of Jesus Christ in the World. And as that which was the Sacrament of this Admission under the Jewish Dispensation was by God's Appointment administered to Children at eight Days old; so the Christian Church has been wont, even from the Apostle's times, to administer Baptism to Infants, from whence it is not to be doubted but they learn to do this from the Apostles themselves: And our Saviour gives a plain Encouragement to the Practice, when he says, *Suffer little Children to come unto me, and forbid them not; for of such is the Kingdom of Heaven.* Our Church therefore, as without doubt it ought to do, administers Baptism to Infants, that they may partake of the Blessings of the New Covenant to their Salvation.

But because there is an Engagement on the part of the Baptized Person *implied* in his receiving Baptism, the Wisdom and Piety of the Church has thought fit that it should be *express'd* too: That so the baptized Person may be the better convinced afterwards, that he did thus engage himself at his Baptism. And because the Infant it self cannot express this, the Church has provided, that some Christian Friends should do it for us, who are also Witnesses that the thing is done. And they are bound to take care, that as we grow up to the Use of our Reason, we may grow also in the Knowledge of our part in this Covenant, and may come to understand what we are bound to.

And that the baptized Person himself may ratifie and confirm his baptismal Engagement, he must, when he can exercise his Reason, and know his part of this Covenant, readily chuse and consent to it, and solemnly renew it; and so he must make it his own Act and Deed to devote himself to God. This our Church has very justly ordered should be solemnly and publickly done in the receiving of Confirmation. A thing, alas, too much neglected, to the great Decay of true Christian Piety among us: But if this were duly and
B generally

generally practised, we should in all likelihood see more Persons live according to their baptismal Vow, and as becomes Christians, than commonly do.

But this Discourse is design'd chiefly to bring Men prepar'd to the Lord's Supper, that they may worthily and profitably receive that; and therefore it must not be diverted so as to insist long on any other Subject but what is necessary and serviceable to that design and end of it.

Sect. X. *The Lord's Supper a Confirmation of this Covenant.*

I shall now therefore bring the Discourse more close to the Sacrament of the Lord's Supper, which has been all this while leading and aiming towards it. And I shall begin to discourse particularly of that, by shewing, That it is appointed and design'd by God as a Federal Rite, and is to be used as such by us; As a Ceremony wherein this New Covenant between God and Man is renew'd and confirm'd. This, by a little search, we shall soon find to be very evident in Holy Scripture.

Our Saviour himself, when he first instituted this Sacrament, speaks thus of it, as he was delivering the Cup to his Disciples, *This Cup is the new Covenant in my Blood*, Luke 22, 20. For what our Translation renders *Testament* there, had been more exactly and properly rendred *Covenant*. Our Saviour's plain meaning is this: Take this Cup as the Instrument of Conveyance to you of the Divine Blessings of the Covenant of Grace, which are the inestimable Purchases of my precious Blood. Again, when our Lord says of the Bread in this Sacrament, *This is my Body which is given for you*; and of the Cup, *This is my Blood of the New Covenant which is shed for many for the Remission of their Sins*: He plainly means, That this Sacrament is intended to renew to us the Blessings and Favours, which are the Purchases of his meritorious Death, and his Sacrifice which he offer'd to God in dying for us. And the Apostle Paul plainly teaches us to understand our Lord thus: For he says of the Bread in this Sacrament, *It is the Communion of the*
Body

Body of Christ; and of the Cup, It is the Communion of the Blood of Christ, 1 Cor. 10. 16. By Communion, he means the Communication of these. It is faithfully intended by God, that in the Use of this Sacrament, those who are fit Receivers, shall partake of the Body and Blood of Christ; and this Bread and this Cup shall be the Communication of the Body and Blood of Christ to them: These outward Elements of broken Bread, and Wine poured out, shall bring with them, to those humble and prepared Souls which receive them, this Spiritual Grace: By which means they shall be partakers of the Benefits and Blessings purchased by the breaking or wounding of the Body, and the shedding of the Blood of our Saviour, the Blessings procured by the valuable Sacrifice of his Death; which are the Blessings of the New Covenant fore-mention'd.

This Sacrament is ordain'd of God to be a Pledge and Conveyance of these Blessings, and shall actually and infallibly be so to meet Receivers: God will never be wanting to his Sacraments, nor leave them without the Efficacy he designs them for, if the Receivers of them be not wanting to themselves. He faithfully intends the Renewal and Confirmation of this Covenant with us in this Sacrament, and will actually do it if we sincerely intend the same thing.

And that the Renewal of our part of the Covenant at this Sacrament is expected and required by God, cannot chuse but be very easily apprehended. When God offers good things upon Terms and Conditions, he requires the binding our selves to perform those Conditions, if we would partake of those good things; and our embracing the Offers he makes, implies, and ought to imply, the accepting of those Terms, and the engaging our selves to perform those Conditions. To be sure God never intends we shall be partakers of those good Things, without performing those Conditions. When 'tis said, *God gives the Holy Spirit to them that ask him*, 'tis imply'd that asking is the necessary Condition and Means of having; when 'tis said, *God gave his only begotten Son, that they who believe in him should not perish, but have Everlasting Life*; 'Tis required Men

believe as a Condition of their obtaining Everlasting Life. So when 'tis said, *Jesus Christ is the Author of Salvation to them that obey him*; and, *Repent that your Sins may be blotted out*: These things evidently imply, that our Sins shall not be forgiven, unless we repent of them; nor will the Blessed Jesus himself be a Saviour to us, if we do not devote our selves to his Service, and give up our selves to follow his Example and Conduct. Now this being the constant Tenor of the Gospel; We must needs conclude, that when we are offer'd to be made partakers of these Blessings in this Sacrament, it is required, that if we desire them, we must bind our selves to perform such Conditions.

Our receiving therefore of those things which are God's Pledges and Conveyances of those Blessings upon Conditions, is an outward Profession and Declaration that we bind our selves to do what is required of us: And if that outward Profession be not attended with an inward and sincere Intention, it is a horrid Hypocrisie, and makes a Man undoubtedly guilty of the Body and Blood of Christ: He is reckoned to have abused and profaned the Body and Blood of Christ, as did the wretched Men that slew him. The receiving these Elements in the Sacrament is an outward Profession and Declaration that we accept of God's Covenant, and then it certainly binds us sincerely to intend our performance of the Conditions of it.

The Apostle plainly gives us this Instruction in 1 Cor. 10. in that he intimates the partaking of this Sacrament to be a Rite of the same Nature and Signification with the Eating of the Sacrifices which had been offer'd to any God. As the Eating of those Sacrifices therefore signified the owning him for God, to whom the Sacrifice had been made, and so the obliging of themselves to worship and obey him; and the Reliance upon that Sacrifice to find Favour and obtain a Blessing from him; so the Eating of the Lord's Supper must be reckon'd to imply and declare the same Professions and Engagements. This is the Eating of a Sacrifice made to God, even the great Sacrifice of the Body and Blood of Christ; and therefore must be attended with Faith or a Reliance upon

on that Sacrifice to find Favour with him; the owning him to be God, and the binding our selves to honour, love and obey him. For this reason it is that the Apostle forbids in that Chapter those who would partake of this Sacrament the eating of any Feasts upon Sacrifices which had been offer'd to the Heathen Idols; which Sacrifices he says were offer'd to Devils: *Ye cannot drink the Cup of the Lord and the Cup of Devils; Ye cannot be partakers of the Lord's Table and of the Table of Devils;* says he, v. 21. *Ye cannot,* may mean, *'tis impossible,* you should sincerely intend what is signified by both these things; that is, the owning the true God as God, and the owning those Devils as God, for in owning one, you do imply the renouncing of the other. To be sure the true God requires, if you own him, that you do renounce all other. Or it must mean, *You ought not to do thus.* If you partake of the Cup and Table of the Lord, you must sincerely intend thereby the owning of him; and then you must not so much as seem to own those filthy Devils in eating of the Sacrifices which have been offer'd to them: Therefore he adds in the 22d. Verse, *That in doing thus, they did provoke the Lord to Jealousie;* because they made a shew and appearance of departing from, and of renouncing of him herein. The Apostle then plainly reaches us, that in receiving this Sacrament, we do make a profession and show of honouring and covenanting with God; and therefore that we ought really and sincerely to intend it.

I might show that the Name of *Sacrament* was given to this Ordinance by the first Christians, because they reckon'd the Celebrating this Supper to signifie the Binding our selves to serve and honour, love and obey and trust in God; to be his faithful Subjects and Servants. And so notorious was it, that they used it as a Ceremony of covenanting with God; that even the Heathens knew this, and therefore one of them speaking of the Christian Assemblies in his time for Worship (at which they always celebrated this Sacrament) says; *They met together on a fixed Day before it was light (this was for fear of their Enemies) and did there bind*

themselves by an Oath or Sacrament not to commit any Thefts or Adulteries, not to betray any Trust, or deal deceitfully with their Neighbour, and the like. They, then took this Sacrament as an Engagement to be of the Religion of Jesus, and so to perform the Terms, and Conditions of the New Covenant: We therefore must, when we receive it, sincerely intend the Confirmation of that Covenant.

Sect. XI. An Earnest Persuasive to come to the Lord's Supper.

I Shall now insist a little upon an earnest Persuasive to the frequent attendance upon this Sacrament, which the woful and deplorable Neglect of these times, and the sad consequences of that Neglect, do make but too necessary.

Let all Men know then, that when they are come to years, and are capable to know and to renew their Vow and Covenant which they made in Baptism, they are commanded by our Lord Jesus Christ in this way to renew and confirm it. They are indispensably bound to receive this Sacrament in Confirmation of that Covenant. No Man is left at liberty whether he will receive this Sacrament or not; but if the Providence of God affords him Means and Opportunity to do so, he is bound to prepare himself for, and receive it. If a Man any time neglects to prepare himself for it, and is therefore unfit, and absents himself because he is unfit, in that case he will be judged to have neglected the Sacrament it self. He that does not endeavour to be prepared, and receive it as often as Opportunity is afforded him to do it in that Congregation of Christians, which the Order of the Church and Obedience to the Governours of it does oblige him to join with; He does so often neglect and refuse it, as he thus absents himself from it. But the neglect and refusal of this, we must know, is the neglect and refusal of the incomparable Blessings of the New Covenant; of having the Pardon of our Sins renewed and sealed; the Blessed Influences of the Holy Spirit renewed upon us; and our Title confirmed to Everlasting Blessedness, and our
Hopes

Hopes of it encreased and strengthened; 'tis to neglect our own Interest, and to provoke the Displeasure of God, more than by any other Sins, in neglecting the Offers of his Grace and Mercy.

Let all those who never mind this Sacrament, nor do ever prepare themselves for it, nor receive it, know, That they do therein intimate the renouncing of their Covenant with God, and do cut themselves off from all hopes and expectations of the Favours and Blessings of the Covenant of Grace, till they repent of this guilty Omission of their Duty, and so come to this Sacrament prepared for it. Oh wretched Creatures, they chuse to remain in a state of Damnation. To be sure a Man that has contradicted his Covenant, since he was baptized, by living in any wilful Sin; if that Man does not resolve to forsake his Sin, and come to this Sacrament, and hereby bind himself to his Duty, he will be, in the sight of God, accounted to renounce his Christianity, to deny the Lord that bought him, to trample upon the Blood of the Covenant; the Blood of Christ, and to despise his dying Love: And as such, a Man must inevitably perish; so he will fall under the heaviest and the forest Perdition.

Whatever pretended Wishes a Man may have to forsake his Sins, whatever Regret and Remorse for them, and whatever Resolutions he makes to forsake them, they will not be accepted with God, nor bring him into a Title to the Favour of this Covenant, if he has opportunity and means to partake of this Sacrament, and refuses to do it: Because 'tis *in* and *by* this Sacrament that God expects and requires the Renewal of this Covenant after we have broken it: Our Repentance is not compleated according to the Will of God till this is done, if he affords us means and opportunity to do this. We are not allowed to expect that he will accept our Resolutions and Vows in any other way presented to him, when he has appointed us this way of presenting them.

Besides, Is it not a wonderful thing that Men should forget that this Sacrament is appointed by God as the means to convey to them the strength to perform their

24 A Spiritual Diet
good Vows and Resolutions? And then he that neglects this Sacrament, lays himself under the Power and Tyranny of his Sins, and neglects the mighty Help which Heaven kindly affords him against it: And he binds upon himself the guilt of all his Sins, and as it were seals himself to Damnation in refusing and neglecting this Ordinance, whereby he might be sealed to the Day of Rememption.

Let all Men know, that the wilful neglect and refusal of this Sacrament is a damnable Sin of Omission, and puts every Man that is guilty of it out of a state of Grace and Salvation: And they that neglect to come to this Ordinance, when 'tis prepared for them, may very justly fear that God will not bless any other to them: For what ground have they to think he will bless one of his Ordinances to them, while they neglect another, or let them obtain by Prayer and Hearing the Word what he has commanded them to use this Sacrament for too, that they might obtain it; And then they that live in neglect of this, are in great danger never to be saved by any other means of Salvation.

Men may perhaps think themselves very good if they keep their Church, attend the Publick Prayers, and sometimes hear, sometimes sleep away a Sermon: But if they neglect this Sacrament, they must expect God will reject all their other performances: *He that breaks the Law, in one point, the Scripture says, is guilty of all;* And then he that neglects his obedience to any one of God's Commands knowingly and wilfully, will be looked upon and treated by Almighty God as if he fulfilled none of them. Oh that Men would seriously lay these things to heart, and consider the terrible Danger which they put themselves into by this Neglect!

Let us be assured, that whatever it is that hinders us from preparing our selves, and coming to this Sacrament, it is a Snare and Temptation of the Devil, the great Adversary of our Souls: Who knows the great and saving Efficacy of this Sacrament, and therefore would not have Men use it: Who knows, that if we seriously and frequently attend upon this Means of our Salvation he must despair of ever accomplishing our
Destruction.

Destruction. Oh let us defeat the malicious Design of our Enemy, and resist all Suggestions that would bear us off from this practice.

Let us consider how kindly and lovingly the Lord Jesus, the great Lover of Souls invites us to it: *Come unto me*, says he, *all ye that are weary and heavy laden, and I will give you rest.* Let us not give him cause to complain of us, and say, *Ye will not come unto me, that ye might have Life.* Let us consider what noble and inviting Entertainment he has provided for us at this heavenly Feast: He designs to entertain us with assurances of his Love, with the Divine Influences of his Holy Spirit, with the joyful Pledges and Foretastes of Heaven; and is this what is but fit to be despised? Consider at what a costly Rate and Price he has provided us this Entertainment! Even at the Price of his own cruel Sufferings, and bitter Death, and of his most precious Blood. If we love our Souls then, and have any concern for their Salvation, let us prepare our selves and come to this Sacrament as often as we can: If we have any true Love to the Lord Jesus, our best Friend, our kind Saviour, who loved us and laid down his Life for us; Let us earnestly desire and seek the Purchases of his Blood, and seek to be made partakers of them in that way in which he has appointed us to do so; as we shall certainly do, if we really and sincerely desire them.

Sect. XII. Of *Fitness to come to this Sacrament.*

BUT the common Pretence and Excuse that hinders Men from coming to this Sacrament, is, That they are not fit for it: And they are afraid of Eating and Drinking unworthily, and of incurring their own Damnation thereby. It is therefore the Design of this little Book to shew what Fitness is requisite for a worthy and profitable Receiving of this Sacrament; and to help Men to that Fitness by the Blessing of God, which they shall not fail to obtain of him by earnest Prayer, and the serious and frequent perusal of what is here presented.

And since in celebrating this Sacrament of the Body and Blood of our Lord Jesus Christ, we are to renew

and confirm this Covenant which we have been speaking of between God and Us; This will abundantly direct us what Preparation and Fitness is requisite, that we may be meet Partakers of it to our Profit and Comfort. And it is necessary that we know what the Terms and Conditions of it are which God requires to be performed on our parts, and what it offers and Promises on God's part. This matter therefore has been already for that reason distinctly and somewhat particularly represented.

In the next place, we must unfeignedly and sincerely chuse and lay hold on this Covenant: It must be the hearty desire, the sincere purpose of our Souls to be engaged in it: To be bound in these happy Bonds which set our Souls at liberty from the Bonds of Sin and Death: We must desire the Blessings, and seek the Favours of it, and readily accept and submit to the Terms and Conditions; and declare, that we will expect our Salvation upon those Terms.

And also we must, certainly, be very thankful to the Son of God at this Memorial of his Death, since he became the Mediator of this Covenant, and has by his Death procured the Favour of new Terms of Salvation, and the Offer of Peace and Reconcilement with God upon so gentle and easie Terms.

And he who has the Knowledge of this Covenant, and this good Disposition of Mind thereupon, that Man is fit for this Sacrament, and if he comes, he shall be a welcome Guest at the Lord's Table. Now as I have represented the Knowledge necessary to this, I shall go on to represent also more particularly the good Disposition of Mind which we ought to come with. And I shall represent this in such a way, as will be fit to form it in Men where it is not; or to excite and actuate it, and set it into Exercise where it is. I shall represent it in the following Acts or Exercises of it: Which you may take notice are a lively Description of a very meet Receiver of this Sacrament. So that he who would become fit for this Sacrament, must read and meditate on those things, till he finds those Dispositions and Affections raised in him, which are therein expressed. And
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he that would *know* or *find himself fit* for this Sacrament, must examine himself by them, and see whether they represent the State and Disposition of his Mind or not: And if a Man be *habitually* possessed with such a good State of Mind, as these things will be, I believe, very agreeable to him, so they will be of use to *stir up that Disposition* into Exercise, and to an *actual* Fitness for this Sacrament; As Fire is wont to kindle Fire in matter that is apt, and disposed to receive it. Further, he that would *behave himself rightly and duly at the Sacrament* to his Comfort and Benefit, as he must have his Mind then filled with such Thoughts and Affections as are here represented, so the reading of these things there, if he has leisure, will be useful to possess him with such Thoughts and Affections. And lastly, *He that would maintain the good Disposition of Mind* which he has at the Sacrament, may very profitably, for that purpose, read and meditate on these things afterwards: Which will be as useful to cherish and maintain, yea, and to improve in us this Disposition of Mind, as they are to form it. All this use, I dare pretend, may be made of these Exercises following.

SECT. XIII. *An Exercise of Thankful Remembrance of the Death of Jesus Christ.*

Lord, I am not worthy to live; if I do not always remember the exceeding great Love of my Lord and only Saviour Jesus Christ in dying for me; and if I do not most affectionately consider and observe the many and incomparable Benefits, which by his precious Blood shed; he hath obtained for Sinners. My Soul; That thou mayest know, in some measure, the wondrous height, the breadth, the depth, the length of the Love of God in Christ Jesus: That thou mayest entertain the larger Apprehensions of that Love, which exceeds all finite Knowledge; Thou must enlarge thy Thoughts, and take in all thou canst of these Dimensions of it. Consider what a Depth of Wretchedness and Misery Jesus rescues poor lost Mankind from! Consider what a glorious Height of Honour and Happiness he designs to advance them to! Consider who the excellent

cellent Person is that has done all this for us! Consider what it cost him to procure for us such a Redemption! Behold the most amazing, but the most pleasing Prospect in the World! Redceming Love! Dwell in the Contemplation of this; for surely it is good to be here!

As for the Condition into which thou wert sunk, it was the vilest and the most miserable that a Creature could fall into: It was perfectly miserable, for thou hadst utterly lost the Favour of thy Maker the Fountain-Good, and forfeited all Right, and lost all Hopes of ever being happy: Thou wert become a vile Sinner, odious to the Pure and Holy God; and wert as contemptible as miserable: Thou wert obnoxious to the Eternal Wrath and just Vengeance of the Almighty: Thou didst deserve to be thrown into the deep Lake of Fire and Brimstone, where is Eternal Woe and Sorrow, Weeping and Gnashing of Teeth; where the Wrath of God burns for ever, and the Fire will never be quenched: From whence there shall be no returning. Where wretched Creatures are Furies to themselves, and more than double all the Torments of Hell with this tormenting Thought, that they must all endure for ever: They will know no intermission or respite; they will never come to an end. This is the sad Portion of Sinners; And this must all Mankind, after a few complaining Days, spent in this low mortal Life, have been thrown into; And there was no Creature in Heaven or Earth could possibly have prevented this Doom; no, it could never have been avoided if Jesus had not concerned himself to help us. And he has taken away the necessity of our Destruction; has rendred this Woe and Misery now an avoidable Thing: Is not this a glorious Benefit?

Look down, my Soul, in serious Thoughts into that horrid Dungeon and Lake of Fire, imagine, as thou mayst well, that many wretched Souls are already plunged into it, who squandered away the Day of Life, the precious time allowed them of making their Peace with God, and to avoid these Miseries; think thou seest them wallowing in Flames, pierced through with Fire,

Fire, and in all parts themselves on a Flame! And be sure, if thou couldst hear them, thou shouldst hear the most dismal Howlings, bitter Complaints; some cursing the Day that ever they were born, and all, at times, cursing themselves as causes of their own ruine. And think now if one of these despairing Souls should have an Angel sent to it, that should open the Prison-doors and let him out, and send him into this World again to be in a condition and possibility of avoiding all this Misery, would he not account this a wonderful Favour! Such as he could never praise enough: Such as could never be worthily required: It is, in truth, not less than this that thou art beholden to the Love of Jesus for: It is not a less Favour to be kept from this Misery, than to be delivered from it into the State wherein thou now art.

And thou art kept from this by the tender compassion, and most patient Love of Jesus! Long ago, if thou hadst suffered thy Deserts, thou hadst been thrown into this Misery: Long ago have thy Sins deserved it: It is of the Lord's Mercy that thou art not consumed. Jesus has reprieved thee by his powerful Intercession: He has procured that thou art hitherto spared; yea, he has procured that thou mayest, if thou wilt, be pardoned; and mayest for ever be exempted from enduring these intolerable Miseries. Oh, how much art thou obliged! Say how useful, how necessary, how great is your Redeemer's Love! Oh, what Love, what Praise can reach it! Oh, compassionate Love, how shall I find Expressions suitable to thy kindness! Why was my Life so dear to thee! Why hast thou not suffer'd me to perish! Me, who am as unworthy of thy Favour, as I am in distress, and need of it!

And does this engage thy wonder so much, my Soul?
• It may indeed well do so; but this alone must not detain it: There are yet more occasions for thy Admiration and Praise in the Redeemer's Love! And this thou wilt see; if thou consider what a glorious Height of Honour and Happiness he designs to advance poor, vile, contemptible Sinners to. Those that have render'd themselves unworthy of this Earth, and even of this

this low, mortal Life, he intends to advance them to Heaven, and give them an Eternal Life. Those that are unworthy of any thing that is good and comfortable, he intends to make them perfectly happy. Those that deserve the utmost contempt of their Maker; that are fallen under the Insults and Scorn of the abject Devils, he intends for the Honour of seeing God, and dwelling in his blissful Presence for ever. O rich and bounteous Love! Nothing less will serve him, but that where he is, we also should be. Think, my Soul, if thou canst, what Heaven is.

Think of a bright and glorious Place, where this Sun would be ashamed, and even despair, as now the Stars do at his rising. Think of an innumerable Company of glorious Creatures, each of them more bright than he. Think thou seest them all in Joy, all ravisht and transported with Pleasure, and thy self among them partaking of that Joy and Pleasure. Think thou wert now in the Presence of the Fountain-Good, receiving immediately from himself the Testimonies and Communications of infinite Love! That thou wert there, where no Fear or Sorrow can ever come! Where the Joy is pure without alloy! where the Pleasure is solid and abiding, not likely to leave thee in discontent and distast! Where the Joy and Pleasure shall never End! Oh how glad wouldst thou be to find thy self there! Thou mayst believe it is not possible for thy Heart now to conceive the mighty Joy, which would possess thee: And to this Happiness, even to this, does the Redeemer's Love design to bring thee. He would have thee attain this Happiness: He offers it thee on gentle Terms. He offers to guide and help thee thither, if thou wilt but give up thy self to his kind and gracious Conduct. And is not this amazing and obliging Love!

All the Joy and Happiness of Heaven may be my Eternal Portion if I will; and shall be so if I am not wanting to my self. Jesus has not been, nor will be, wanting to do all that in him lies to bring me to it. He does not grudge me the highest Bliss that my Nature is capable to attain, or that my own kindest Wishes to my self can desire. He loves me, then, as much as I can.

I can love my self, and is willing to make me as happy as I can desire to be; and more happy than I can conceive or imagine. Such is the Love of Jesus to a Wretch, that deserves only his Hatred and Contempt.

But dost thou know, my Soul? Canst thou think who the Person is that has done these great Things for thee? I am sure, if thou hadst not been told, thou could never have imagined it. Infinite Love indeed might be supposed to be in the Son of God; but he has Infinite Greatness, Majesty and Glory too; he is exalted so far above us, that it were even Infinite Condescension for him to regard or concern himself about the Misery which such low things, as we had pulled upon our selves. Besides, he is infinitely pure and holy too, and has an eternal hatred of all Sin and Wickedness; and we became miserable by our Sin. And he loves the Father with an infinite Love; and he made Mankind to love, and honour, and praise the Father; but they have forsaken the end of their Being, and turned to hate, and despise even the good and glorious God. And could it be imagined, that ever such Persons should be redeemed, than by the Son of God?

But be astonish'd, Oh ye Heavens! Sing Praises, Oh ye glorious Hosts of Angels! Produce your loftiest Hymns, and help, Oh help poor feeble Mortals to praise the Son of God! For it was he that became our Mediator: He took upon him the kind Office of being our Saviour: It was the Son of God that did us this kindness. The Eternal, the Only-begotten Son of God; who is the *express Image* of the Father's Person, and the *brightness of his Glory*. This Person, my Soul, whom thou must own to be the true and eternal God, by whom the Worlds were made; who sustains all things; who is the Glory of Heaven, and the Stability of Earth; who is incomprehensible in his Greatness; and, to be sure, Mighty to save, is he who regarded us in our vile Misery, and most despicable Condition.

Who pried us, in the Misery which we had madly pull'd upon our selves which we had deeply deserved! Who lov'd Sinners, the most hateful things that are!

Oh

Oh the wonder! that he should retain Kindness, and think Thoughts of Love towards us after the Abuse of great creating Love; to us who are altogether unprofitable to him! Whose Happiness is not at all necessary, nor can make any Addition to his! He had been eternally happy, if all we had been for ever lost and miserable: Yet he would not see us lost; he afforded his help, when all other help utterly failed us, and we must have perished, if he had not helped us.

But go on, my Soul, for the way is still pleasant, and strowed with new and various Delights; and consider too, in what Way and Method this glorious Person the Son of God accomplish'd this great Salvation: What he undertook to do, and what to suffer, that he might save thee.

Thou must know, then, that this excellent Person meditated and designed no less Condescension, when he undertook to save thee, than to become Man for thy sake. He Intended it then, and in the Fulness of Time submitted to it. *The Word was made Flesh.* The Son of God took a Humane Nature, and became the Son of David: For he was born of a Virgin, who was of the House and Family of David: A Royal Family indeed; but in this Branch of it, at least, sunk into Poverty and Contempt. He who made the Worlds, condescended to be made of a Woman! He who is Lord of Life and Glory, became subject to the Law that obliges Creatures! He whom the Angels account it their Honour to attend and Worship, made himself of no Reputation, took upon him the form of a Servant, and exposed himself to the Contempt and Scorn of Men. Oh Son of God, how couldst thou endure to live upon this Earth so defiled with Sin, to converse with odious Sinners? We must needs wonder, that when thou wert in our guilty World, thou didst not shew thy terrible Hatred and Resentment of the Sins of Men, in sending Plagues and Desolations about the rebellious World. It is an amazement that thou shouldest here go about doing good! But this was thy constant Practice: It was glorious Love, Oh adorable Son of God, which brought thee down among us; and Love spake in every Word
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of thine; Love attended all thy steps; Love to Mankind was exercised in all thy Actions. What exceeding Honour, gracious Lord, hast thou done our mean Nature, in taking it into a Personal Union with thy self! Thus hast thou exalted it above the Angels, and abundantly vindicated it from the Contempt of Devils; who first defiled, and then utterly despised it: So low and mean is thy Condescension, and so glorious our Exaltation! Behold, my Soul, the Son of God become our Brother! And as he is our Brother, he does exalt us to become Sons of God, together with him: And his Father becomes our Father. *Oh, what manner of Love is this, that we should be called the Sons of God.*

But this is not all the Condescension of the Son of God to save Mankind, that he took to himself the Humane Nature: No, though this was much, yet he did more, much more than this. He undertook to die a Sacrifice for the Sins of Men, which as God, he could not do; and therefore he became Man, that he might be capable of dying: And in humbling, he *humbled himself, and became obedient unto Death, even the Death of the Cross.* And here, if ever, my Soul, thou wilt be lost in astonishment; in considering thy Saviour's Love to Mankind: Thou wilt surely despise all things beside: Thou wilt, like his great Apostle and Lover, be forced to value no Knowledge, but that of *Christ, and him crucified*; and to *account all things but dross and dung*, That thou may'st gain an Interest in this Love. That it may thus engage thee, consider now the Death which Jesus underwent for thee.

Was it the Death of the Cross? Was my Saviour crucify'd? And what kind of Death was this; His Enemies, the unbelieving Jews, chose it for him, and the Heathenish Roman Soldiers executed it. And this Death was the vilest, and the most ignominious one in the account of the Romans; such as they put none to but the most contemptible Abjects, and the basest Malefactors. And this Death was, in the account of the Jewish Law, an accursed one: he was reckon'd accursed of God that was *hanged on a Tree.* But let me consider the Indignities, the contemptuous usage which attended my Savi-

34 A Short and Plain Account of the
Saviour's Death, and how painful and afflicting it must
needs have been to him.

As soon as the blessed Jesus was condemned to die, he was committed to rude Soldiers, who made it their sport to injure and abuse him. They stript him of his Cloaths, tied him to a Pillar, and cruelly scourged him on his naked Back. Oh Jesu! I love and adore thee, whom these Wretches thus vilely abused! I grieve for thy Injuries, and am afflicted with thy Pain! After this they platted a Crown of Thorns, and forced it, to make it sit fast upon his Head; wounding and tearing thereby his Sacred Temples; and then, my Soul, had I been there, I might have seen his own Blood running down, and disguising his blessed Face. Oh what a disguise of that Majesty and Meekness, of that venerable Sweetness, that awful Goodness which had always dwelt there! They then found out some contemptible Purple Garments, and put it on him, and put a Reed in his Hand to imitate a Scepter; and then mockt him with bowing the Knee before him, and crying, *Hail King of the Jews*. And to shew how little Honour or Reverence they intended him in this, they most disdainfully spit in his Face, and buffeted him about, among them, from one to another: And without doubt, he thought himself the wittiest of the Company, who could devise the greatest Affront. Thus was he injur'd and abus'd, who came into this World on the kind Design of saving lost Sinners: Thus was the King of Glory, the King, not of the Jews only, but of Heaven and Earth, mockt and despised by the vilest of Men.

When they had tired themselves with this barbarous Sport, and how much rather him? They put his own Cloaths on him again, and led him away to crucifie him. And on him they laid the heavy and ignominious burden of his Cross, and he must carry, a long way, the Instrument of his Shame and Death to the place of Execution; but they had used him too ill before to leave him still able to carry so heavy a Load; and after he had hardly carried it a little way, he fell under it. I see, O Son of God, and in this thy fainting under the Cross, a manifest proof that thou didst really take our Nature upon thee, with
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the innocent Infirmities of it: And I cannot chuse but admire and praise so wondrous a Condescension of the Almighty for our sakes. They who used him so cruelly before, I must needs imagine, did not exercise any Compassion to him upon this occasion. I abhor to think, how inhumanely, 'tis probable, they used him now. But they laid at last the Burden upon other Shoulders; for now their Malice was in haste to be rid of him.

When he was come to the place of Crucifixion, they stript him of all his Cloaths, and exposed the fresh Wounds which the rude Scourge had given him, to the cold Air. They laid him upon his Cross, and violently stretched out his Arms, and then drove a great Nail through each Hand: Thus fastning to the transverse Beam of the Cross, those blessed Hands which had been used in the working many a kind Miracle, but had never done any harm, and certainly deserv'd a better usage. Then they drove one or two great Nails through his Feet, and fastened them to the upright Beam of the Cross; those Feet which had carried him diligently about upon his kind Business in the World; which was to seek and to save lost Sinners. This being done, they set the Cross upright, that he might hang upon those Nails, drove through those very sensible Parts of his Body, in exquisite Pain and Torture, and exposed to the view and scorn of the Spectators: And many of these reviled, insulted over him, and derided him here. It would even wound a Heart that has any tenderness to think that any one should be used so cruelly: and one could scarce forbear to feel some pity and trouble at seeing even the most odious Malefactor in such a condition. But this was not a Malefactor, my Soul, but as thy Sins had made him one!

This was the innocent Jesus, who had done no Iniquity, neither was Guile found in his Mouth! This was thy Lover, thy Saviour, thy Friend that hung here; and all this he endured for thee. My Soul, if thou hadst seen the loving Jesus thus hanging upon these Nails, and bleeding from his Head, and from his Hands, and from his Feet; and heard his Enemies reviling him there, what Resentments wouldst thou have felt!

Would

Would not so sad an Object have made thy Tears keep pace at least with the drops of his most precious Blood? Would it not have made thee also smite thy Breast as some of the Spectators did? Couldst thou see this, and not feel those Wounds, and sympathize with those Pains he endur'd? When every Wound might be understood to say, Sinner, behold how I love thee: All this I endure for thee: How then should this Sacrament affect thee, which is a lively Memorial of his Death? What a deep sence of thy Saviour's Love and Sufferings should this create in thee? When he is here, as it were, evidently set forth crucified before thee; I see here his pale, wounded, bloodless, broken Body; I see his Blood poured out, and separated from it. Canst thou see this, and say, my Love is crucify'd, and think thou seest him crown'd with Thorns, all over daub'd with Dirt, and his Enemies filthy Spittle, and his own Blood, and not be sadly grieved to think he was put to endure all this by his love of thee? Oh, crucified Jesus, there was never Grief, there was never Love like thine! All this endur'd for me! This commands and deserves; Oh let it cause my great Grief for, and my ardent Love to thee.

But all this which afflicted his Body, was the least part of the Sufferings he felt; he suffer'd more, abundantly more, than all this in the Suffering of his Soul: For I must consider further, that this Death of his was an accursed one in the account of the Jewish Law; that is, in the account of God himself; for it was he that had ordered and taught them to account it so; on purpose that it might foretel and signifie before-hand, that the Redeemer of the World should bear in his Death the Curse and Punishment which the Divine Law had justly threatned against the Sins of Men. This then must call to thy Mind the mighty Sufferings of his Soul, *He was made a curse for us*, and *God laid on him the iniquities of us all*. By Men was he treated as a Malefactor, and by God too. The Light of his Father's Countenance, and the pleasing Aspects of his Love, which had been always the Joy of his Soul, and the Reward of all his Labours in his service, and till now had been constantly enjoy'd, was now, when he wanted it most, with-

withdrawn; when he was under his sharp outward Sufferings, and when he was at the point of Death. And in making his Soul an Offering for Sin, he was afflicted and terrified with God's Almighty Wrath and Displeasure. This made him cry out, who was silent before, *My God, my God, why hast thou forsaken me?* He felt the Wrath which our Sins had deserved. Oh terrible thing! Who can conceive what he endur'd? We may believe no Torments can exceed those He felt in his Soul, except it be those of Hell, if they do.

Oh wounded Thought! This stabs and pierces my Soul: This tells me, It was not so much the cruel *Jew* or barbarous *Roman* Soldier that tormented, and killed the loving Jesus, as the vile Sinner: It is I, among the rest of Sinners, that gave him his cruellest Wounds, his sharpest Sorrows: It was I that wounded, that killed my Saviour and Friend: I shed his Life's most precious Blood. Was there ever such a thing known besides this? O Jesu, there was never any Love like thine; and there is nothing so vile, so base as a Sinner: Greater Love than this hath no man; that one lay down his Life for his Friend: But thou hast laid down thine for Enemies, for those that hated thee, yea for those that killed thee: Thou art there on the Cross despised, that I might be honour'd: Thou art there in pain, that I might be at ease: Thou art there hungry and thirsty, that I might be supplied with all good things: Thou art there accursed, that I might be blest: Thou art there deserted by the Father's Favour and Love, that I might enjoy the everlasting delights of it: Thou art there dying, that I might live an everlasting Life in Joy and Glory unspeakable and eternal. Oh Jesu! Was I more dear to thee than thine own Life? Was I to be rather indulged than thine own Ease, and more to be respected than thine own Honour? What am I, Lord? Oh, what is Man, that thou art thus mindful of him? There was never Love like thine; none but a God could love thus! Oh Adorable Mystery! Oh Wonder of Wonders! Thy Greatness is unsearchable, thy Love is incomprehensible, and thy ways are past finding out! With profoundest Reverence I adore thy incomprehensible

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fible Love: I leave off to fathom what I can never reach, and will give up my self to praise and admire for ever.

Sect. XIV. *An Exercise of Repentance.*

HAVE I indeed given my kind and compassionate Saviour so much Grief by my Sins, and shall they give me none? *Oh that my Head were Waters, and my Eyes a Fountain of Tears,* to drench my filthy polluted Soul! But, alas! it is not all the Tears that I am able to shed, which could ever make me clean, or wash out the Stain of any, the least of my Sins! Oh, I am become, it seems, so exceeding foul, and have contracted Stains of such a nature, that nothing but this precious Stream, my Saviour's Life's Blood, can cleanse me! How am I fallen from the Dignity and Honour of my Creation! I was made little lower than the Angels by my bounteous Creator; but I have made my self more vile than the Beasts that perish. I was made subject to no Creature, not bound to pay any Homage or Service towards the glorious Angels, though made lower than them; but, alas, I have made my self a Slave to the abject Devil. I have refused to serve God my Maker and Friend, and have drudged for my mortal Enemy. Oh wretched Man that I am! I have sought his Service, while I have declined thine; and run after his Temptations, while I have endeavoured to evade thy Commands. Oh, I have been forward to do Evil, and backward to all that is Good: I have combined with my Soul's great Enemy, to hasten and increase my Damnation.

Infinite Goodness! How unjustly, how basely art thou requited for all thy bounteous Love to Mankind! Who can conceive, or express the Vileness, the Enormity of Sin! Which is a Contempt of thy infinite Majesty, a Rebellion against thy unquestionable Authority, and Abuse of thy free Goodness, a Defiance of thy Almighty Power, a denial of thy incomparable Wisdom, and an Affront to all thy glorious Attributes: Which is contrary to that Honour and Homage which I owe thee as thy Creature. Wo is me that I should ever offend my Maker! So liberal and so gracious a Father!

Father! Wo is me that I should slight and affront the Love of Jesus my Redeemer, as I have done in cherishing those vile Sins that he came to destroy! Oh Jesus, at what a costly Rate hast thou loved me, and merited my Love! And how loth, how slow am I to entertain the Love of thee: Thou hast loved, where thy Hatred has been deserved; and I, vile Wretch, have hated him that has infinitely deserved my Love. Thy Love to me has been a vast Condescension, and has caused thy Humility and Abasement; yet wouldest thou love the Unworthy: But my Love to thee would have been my Honour and Glory, my everlasting Advancement; yet have I been unwilling to love thee. Wo is me, I have been obstinate in Wickedness! Oh, how have I grieved the Holy Spirit, in neglecting, resisting, and opposing his good and kind Motions in my Soul; turning a deaf Ear to his gentle Admonitions, and refusing to be converted and Healed. Oh my God, in our Sins we despise thy Will, and do our own! We disown thee, and make Gods of our selves. In our Sins we believe the great Deceiver before the God of Truth; and follow his delusive Temptations, rather than thy rich and faithful Promises. In our Sins we prefer Earth before Heaven, the Creature before the Creator; and reckon there is more Happiness in the enjoying some of them, than in the Enjoyment of Thee, the infinite Fountain of Good.

Oh how vile, how enormous a thing is Sin! Who can sufficiently hate it! I see, O Lord, in the terrible sufferings of my Saviour, thy mighty Displeasure against the Sins of Men, and it terrifies me to think of it. I plainly see how odious they are to the Divine Purity; in that so worthy and great a Person, he who is so well and justly beloved of the Father, was sorely afflicted by the Father himself, when he bore the Sins of Mankind. I see thy Hatred, O Lord, against my Sins; I believe it very just, and I cannot chuse but hate them too, I will henceforth *hate every false way, but thy Law will I love.* I will love thy Righteousness and Holiness, and utterly abhor what is so contrary to it, as my Sins. I will account it my greatest Honour

to conform to thee, and will abandon and be ashamed to be found in the most creditable, or the most applauded Sins in the World. Henceforth will all Sin have a most deformed and ugly Visage to my Eye; I shall never think any one charming; I shall never account any one worthy to be desired.

But when I consider, O Lord, the Course of my past Life; when I look into thy Commands, and compare with them my Thoughts, and Words, and Actions, Oh what a mortifying View does this Examination present me! Oh wretched Creature, I am confounded, I am filled with Indignation against my self, when I see how much I have had to do with this vile, this odious thing! Wo is me, and how many are my Transgressions! They are, alas, *more in number than the Hairs of my Head, and my Heart even fails me* when I review them. I have sinned in every Age of my Life, ever since I could know or chuse my Actions! Oh, wretched Creature, how early did I begin to sin against thee! How many have been the unheeded Actions of my Life! The most of which, I much fear, have been wicked, since they have proceeded from one so prone to do Evil as I. And how many more must the Sins of my Words in all likelihood have been, especially while I did not set any watch upon my Tongue, nor keep the door of my Lips. And when I think how easie and abundantly the light Mind multiplies Thoughts, I tremble to think how my vain, foolish, vicious Mind has multiplied Transgressions too. Lord, *who can understand his Errours!* I am amazed at the Number of my Sins: I have sinned, alas, against thee in every Circumstance and Condition of my Life. I have sinned in every Relation towards Men; not doing that Honour, nor paying that Justice, nor exercising that Charity to my Neighbour which I ought, I can view none of thy Commands, but it calls to mind many Sins I have been guilty of. Very often have I repeated the same sins; *returning to them, as the Dog to the filthiness of his vomit; and, as the Swine wallowing in the mire.* I have sinned against thy Law, and against the Gospel: Oh, how cold reception have I given to the Offers of thy Grace and Mercy! How have I neglected

tested the great Salvation! Trampled upon the Blood of the Covenant, and despised my Saviour's dying redeeming Love! Oh, how many of other Men's Sins have I been guilty of! By my ill Example; by giving them needless and unjust Provocation; by tempting and alluring them to Sin; by assisting what I ought to have hindered; by conniving where I ought to have bestowed reproofs; and by countenancing and abetting what I ought to have corrected and discouraged. I cannot, alas, pretend to have done any good Action without a Mixture of Evil in it: My best Works need the Blood of Christ to cleanse them, and make them fit to be presented unto thee: And indeed I want that Blood to wash even the Tears of my Repentance. What a mighty Charge am I able to draw up against my self! [*Here thou may'st particularly mention those Sins thou art sensible of*] But thou, O Lord, knowest me better than I do my self; and I dread to think how much more thou canst add to the heaviest Charge that I can bring against my self.

I have been so vile as to sin deliberately against thee; to do Evil, knowing that I did Evil. I have been easily induced to Sin; the slightest Temptations have prevailed with me; I have been alas, accustomed to do Evil. O Lord, thou hast exercised wonderful Patience and Forbearance towards me in a long train and course of sinning; and I have been so base and ungrateful as to encourage my self to transgress by that Patience which should have led me to Repentance.

O wretched and vile Creature that I am, I have greatly sinned, I am become exceeding guilty! What shall I say unto thee; Oh thou preserver of Men. I will lay my self down in the Dust before thee. I am at thy Mercy, O Lord, and must own that I have deserved the utmost severity of thy Wrath. In the sad Sufferings of Jesus I see what my Sins have deserved. I see in his Contempt how I have deserved to be despised. I see in his Thirst upon the Cross how I have deserved the want of all things comfortable. I see in his Agony, and by his Groans under the Divine Wrath, what Displeasure and Punishment I have deserved to

suffer. I see in his accursed Death that I have deserved to die, and be Eternally accursed and cast out of the Divine Favour. O Lord, I am unworthy, utterly unworthy to breath in this Air of thine, to inhabit this Earth; to enjoy this chearful Light. I am less than the least of all thy Mercies. I must judge, I must condemn my self, I must own thou wert just, and I should have but my deserts, if I were now shut up in gloomy darkness; if I were now wrapt in everlasting Flames; if I were feeling the Torments of the never-dying Worm, and of endless bitter Despair.

Lord, I will punish, I will take vengeance on my self for my Sins. I will lead a Life of Mortification rather than Indulgence; I will never allow again any high or admiring Thoughts of my self. It shall always keep me humble to think, how great disparagement and vileness I have contracted! To consider my self a Sinner, and that there is Imperfection and Sin mixed with the best of my Actions.

But, O Lord, I beseech thee do not thou enter into Judgment with thy Servant, for in thy sight shall no Man living be justified. Oh deal not with me after my Sins; neither reward me after mine Iniquities. Blessed is the Man whose Iniquity is forgiven, whose Sin is covered, Spare me, good Lord; spare thy Creature whom thou hast redeemed with thy most precious Blood! Oh spare the miserable Wretch that confesses his Faults; restore thou him that is penitent. Pity thou him that is contrite: Revive the Spirit of the humble; chear the contrite Heart: *A broken and a contrite Heart, O God, thou wilt not despise. Give me, then, the joy of thy Salvation; uphold me with thy free Spirit: Then will I teach Transgressours thy ways, and Sinners shall be converted unto thee. Open thou my Lips, O Lord, and my Mouth shall shew forth thy Praise.*

SECT. XV. *An Exercise of good Resolutions.*

OH Crucified Jesus! Great Martyr of Love! I cannot chuse but acknowledge, and admire and praise the exceeding Greatness of thy dying Love! Much it is, O Lord, that I reckon my self beholden to thee: And what

what, Oh what shall I render unto the Lord for all his Kindness and Benefits! Lord, when I ransack my store, I am ashamed, I am utterly abash'd to find how poor it is. Oh, what can a Creature return to his Maker? What can I give, that have nothing to give? Who am nothing but what I have derived from thee? Thy Goodness indeed is such, that thou requirest no more than we are able to render, and with that thou art well-pleased: But that, O Lord, is so little that I cannot be satisfied with it. Oh let thy Fulness of all Excellent Grace, thy Fulness of Love fill me with all true Excellency and Love, that I may be the better and the worthier Gift to thee.

Dearest Jesu! For the Love of thee I readily renounce all the flattering Vanities of this World, all the most necessary Enjoyments of it, that I may steadily honour and enjoy thee: I account all things but Loss and Dung, and will not count my Life dear, that I may finish my Course of Duty with joy, and may win Christ.

But especially, O Lord, for love of thee I do here utterly renounce, abdicate and abhor all thy most darling Sins. And it grieves me exceedingly that I should ever be so base as to entertain any Rivals of the loving Jesus in my Heart. O Lord, I hate them so much the more now, by how much the more I have formerly loved them. I will utterly cast them out of my Heart; no more shall they harbour there; no longer will I entertain, no longer cherish those thine Enemies. What! Can I be kind to the bloody Crucifiers of my Lord! See, my Soul; see these Murderers all daubed with the Blood of thy Saviour. Away from me ye hateful Things: We will now instantly part, never, I hope, to meet again, never to be acquainted more. Begone without delay; I will thrust you out of my Soul; you have no right to abide here. Jesus alone has right to possess and rule me. Away vile Envy, I cannot endure the sight of thee: Begone my Covetousness: My Malice I hate thee: My Sensuality I will starve thee: My Pride I will humble thee; My Idleness thou hast made me so much work to do, that I am resolved, I see it absolutely necessary, to banish thee for ever from me. All

my Lusts and vile Affections begone; ye shall have no more kind usage here; do not expect it.

Jesus has all my Love, I have none for you. I am all his, I am no more for ye. Begone, ye hateful Tyrants of my Soul. Jesus, a kind and gracious Master, imposes gentle Tasks, but you lay heavy Burdens upon me: His *Yoke is easie, and his Burden light*; but your Commands are rigorous and intolerable. Jesus has shown me great and wondrous Love: Ye promise me much satisfaction and kindness, but perform nothing. No, ye have cheated and deceived me: Ye have robbed me of my Peace, robbed me of my Dignity, and Glory, and, which is more, ye have robbed me of the Favour of my God. What can you do for me, if you should do all that you promise, which is never to be expected, that is comparable with what he can do for me; what he is willing, and has faithfully promised to do for me, if I will but hate and forsake you; or with what Jesus has already done to testify his Goodwill and Kindness to me. Jesus made himself of no Reputation for my sake, and that he might advance me to the Highest Honour: But ye would expose me to the utmost Contempt of God, Angels and Devils: Jesus has died for me that I might live forever, but ye would kill me; Jesus rules to save, but you to destroy. His Rewards are Eternal Life and happiness, but your Wages is Death and Misery everlasting. When I come to die, what fruit, what comfort can I expect from you? Alas, all that you could ever gain will leave me then, if you be not gone before, and I must go a poor, naked, friendless Stranger into the Eternal World; yea, for your sakes I must, if I do not cast you off, appear a hated guilty Rebel before my Lord and Judge, and be exposed to all the Terrors of Divine Wrath. But the Love of Jesus will not then forsake me: Neither Tribulation, Distress, Persecution, nor Death it self shall ever separate me from the Love of Jesus if I will but be divorced from you. And Jesus is King of the other World, and will send his kind Angels to receive my departing Soul, out of the mean Tabernacle of my Body, and to conduct it to a glorious Mansion: To wel-

come

come it from the Miseries of this sinful World, to congratulate my happy Victory over you my Enemies, and carry me in Triumph to a Place of Bliss, and to be with Christ. Can I then so much abandon my Reason, so much mistake my Interest, as to have any more to do with you?

O Lord, the great Redeemer have Mercy upon me, and deliver me from these tyrannous Masters. Thy Service is perfect Freedom; in keeping thy Commands there is greater Reward. Set my Soul, I pray, at liberty to run the Ways of thy Commandments. As for these thine Enemies and mine, bring them forth and let them be slain before thee: Root them perfectly out of my Heart. Let them from henceforth be in a decaying, languishing Condition, never thrive more, and quickly die. I will never be satisfied till I see them utterly deprived of all Motion, Sense and Life. O Jesu, thy Cross, thy Nails, thy Spear are due to these: Let them from thence receive many mortal Wounds, that thou mayest never be displeased, nor I troubled or disparaged with them any more.

O crucified Love, thou hast prevented me by thy Love, and infinitely exceeded all that I can return: But I will learn of thee to love, and follow thee as well as I can. Thou hast given thy self for me on the Cross, and givest thy self to me in this Sacrament: Behold, O Lord, I offer my self to thee, my whole self, I offer and bring thee all the Faculties of my Soul, all the Members of my Body: I offer my Senses and my Passions: I offer all my Thoughts, my Words, and my Actions: I offer all my Designs and Endeavours: All the Labours of my worldly Calling; all the Adoration of my Worship and Devotions. I offer thee all my Possessions in the World; all the Persons that I can command and influence to worship, honour and serve thee. I offer thee all the Days of my Life; I offer thee my Death when that wilt please to require it; and both living and dying I desire to be thine. I desire to be entirely thine. Oh how dearly hast thou bought this poor Gift! Never was so great a Price, beside this, paid for any Creature. I will live to my Love that died for me. I will hence-

forth look upon my self as a devoted consecrated Thing, and will ever endeavour to remain so, and to carry my self as such. I will never be willingly employ'd, but as thou commandest, and as thou allowest. Lord, for thy sake I will love thy Law, and it shall be my Meditation all the Day. I will love chy Commandments above Gold, and all false Ways I will utterly abhor. Dearer shall thy Commandments be to me than Thousands of Gold and Silver, and sweeter than Honey from the Comb. I will love nothing but what thou lovest, and will hate whatever is displeasing to thee.

I am heartily grieved, O Lord, that I have ever loved any thing but thee, while I neglected to love thee. I am heartily ashamed to think that I should place no Affection where all I could offer is but due, and bestow all where little or none was due. Especially does it vex and grieve me that I should be so monstruously ungrateful and mistaken, as to love any thing more than the loving Jesus. Hereafter dearest Lord, I purpose to love nothing but far below thee, and for thy sake, whatever I do love: And what is most like thee, or most serviceable to thy Honour and Glory, shall have the most of my Love.

Henceforth it shall be my Honour that I am a Servant of Jesus; it shall be my delight and pleasure to be a lover of Jesus; it shall be my most valued Wealth that he is mine, and I am his. *Whom have I in Heaven but thee, O Lord, and there is none on Earth that I can desire in comparison to thee.* And therefore nothing can be so sweet to me; nothing can afford me so much satisfaction and joy, as to be able to say of thee, *My beloved is mine, and I am his.* For me to be thine, O Jesus, is my Honour, my Security, my Peace and Happiness everlasting. For thee to be mine is health to my Soul, strength to do thy Commandments; it is Joy unspeakable and full of Glory; it is Heaven on Earth, and the Heaven of Heaven; it is Wisdom, Righteousness, Sanctification, and Redemption to me, O rich and bounteous Love. I am thine, O Lord, with all my Soul, that thou mayst be mine. Oh how much shall I gain by giving my self to thee! I shall gain my self and be saved

saved from everlasting Perdition, and I may gain
lasting Happiness in the Enjoyment of thee.

I am thine, O Jesu; save me, I have sought thy Precepts. Lord sanctifie me wholly, that in Body, Soul, and Spirit I may be thine: Take a full possession of me for the future; and let not any other Lord have Dominion over me. O Lord, *I have sworn, and I will perform it, that I will keep thy Righteous Judgments.* I purpose to be stedfast, unmoveable, always abounding in the Work of the Lord, as knowing that my Labour shall not be in vain in the Lord. I am thine, dispose of me as thou plearest: I will bear thy Yoke, I will not decline thy Cross, I will not despise thy shame: The reproach of Christ shall be to me greater Riches than the Prosperity of this World. Let but thy Grace be sufficient for me, and then call me to what thou plearest: I can do all things through Christ strengthening me. Lord, I shall not, I hope, fear or decline to suffer for thy sake: No, though I should die for thee, I purpose not to deny thee. But, alas, it troubles me to think how weak and vain all my Resolutions are, and how soon they will come to nothing without thy continual Support and Assistance. This troubles me; but it is my comfort, that thy Grace is easily obtained; it may be now had for asking of it: O shield me with thy Grace against all Temptations: *Hold up my goings in thy Word, that my footsteps slip not: Guide thou me by thy Counsel, till thou hast brought me to thy Glory.*

SECT. XVI. *An Exercise of Faith.*

I Believe there is only one true and living God; who is the Father, Son, and the Holy Ghost; An infinite, eternal, perfect Being; the Maker and Preserver, Owner and Governour of all things. Who has right to the Homage, Worship, and Obedience of Mankind: Who has laid upon his Laws, and takes notice of our Behaviour; that his Eyes behold all the Dwellers upon Earth, and try the Children of Men; That he is always nigh to every one of us, for it is in him that we live, move, and have our Being. I believe, O Lord, that thou art, and art a Rewarder of those that dili-

ligeritly seek thee: Thou hast appointed a Day wherein thou wilt judge the World in Righteousness, and render to every Man according to his Works: That those who are found wicked in that Day, shall go away into everlasting Punishment, but the Righteous into Life Eternal.

But I believe also, that *to the Lord our God belong Mercies and Forgivenesses*, though we have rebelled against him, if in the way of his appointment we seek his Pardoning-Mercy. Thou hast, O Lord, blessed be thy Name, proclaimed thy self a God, forgiving Iniquity, Transgression and Sin: And declarest, that thou desirest not the Death of a Sinner, but had rather that he should turn from his Wickedness and live. O wonderful Condescension and Goodness! Oh how sweet is thy Mercy! How glorious and great! The exceeding vileness, and the unreasonableness of our Sins, do magnifie thy Mercy beyond all Comprehension and Praise. Favour and Forgiveness to a base Sinner, is that the Sinner could not expect till thou hadst declared it should be obtained, and didst graciously offer it.

When we were sunk into the most abject Misery by a vile Rebellion against thee; had rendred our selves obnoxious to thy Eternal Hatred and Wrath, and deserved to follow the Apostate Angels in their Fate and Damnation, as we had followed them in Rebellion: Then did thy infinite Wisdom contrive how to show us Favour in a way consistent with thine own Honour: Thou didst find out a way to spare us, and to punish our Sins; to glorifie thy Justice in taking Vengeance on our Inventions, and thy Mercy in saving the wretched Sinners: And God so loved the World, that he gave his only begotten Son, that whosoever believes in him, shall not perish, but have everlasting Life. Thou gavest, O Father, thine only-begotten Son to the Condescension and Meanness of taking our Nature upon him; and to die a Sacrifice for our Sins; and on him, thy well beloved Son, didst thou lay the iniquities of us all. And in his Death thou hast received a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World. Thou hast laid our help on one that is mighty,

ty, and able to save unto the utmost all that come unto God by him. We adore thy incomprehensible Goodness and Compassion to Sinners! Thou art abundant, O God, in Goodness and Truth!

Thy Mercy is over all thy Works: In Mercy thou hast great delight: We remember the glorious Exercises of it: We know, O Lord, thou canst pardon the greatest Offences; for thou hast pardon'd very great Sinners: *David* was forgiven his base Murder and Adultery; *Manasseth* his horrid Idolatry, and filling *Jerusalem* with innocent Blood; The vile Adulteress *Mary Magdalen*; The Apostle *Peter*, who denied and disowned thee with an Oath; The furious *Saul*, who blasphemed thee himself, and being exceedingly mad against thee, compelled others to blaspheme: All these are Monuments of thy glorious forgiving Mercy. Oh what comfortable, what joyful hopes have we in such Goodness!

We know, that having given us thy Son, thou wilt not deny us any thing that is necessary to our Salvation: But if we ask, we shall receive; if we seek we shall find; if we knock, it shall be opened to us. On that Ransome which my Saviour has paid for me, and on all thy gracious Promises which for his sake thou hast made, I do wholly and firmly rely. With an humble Confidence, O Lord, that we may find favour with thee, we remember before thee in this Sacrament the bleeding Wounds of thy dear Son and his precious Death, our Rich Sacrifice for sin. We remember before thee, and present unto thee, him whom thou hast set forth to be a propitiation through Faith in his Blood. And in his Name, relying upon the Value and Acceptance of his Sacrifice, I, thy poor unworthy Servant, humbly present my self before the Throne of thy Grace to seek thy Favour, begging leave that I may claim thy gracious Promises, which in him are *Yea*, and in him *Amen*; and that I may now entertain and delight my self with the glorious Hopes which they afford.

I desire, I hope that thou wilt fully forgive my manifold and great Transgressions. I desire, I hope that thou wilt give me thy Holy Spirit, which thou hast promised

promised to give to them that ask him. O grant me that Spirit to cleanse me from all Unrighteousness, to purifie my polluted Soul; to take away all the filthy stains of my Sins; to strengthen my weakness in Temptations; to be my support and comforter under Discouragements and Afflictions; to assist me in all my Duties; to guide my Way, and secure my Perseverance to the End. Thou, O Lord, who searchest the Hearts, and triest the Reins of Men, well knowest, wherein my greatest weakness lies; Lord strengthen me in particular, I beseech thee, against mine own Iniquity. I desire, I hope thou wilt graciously keep me unspotted from the World: Keep me from following any of the Errours and Vices that shall ever be in vogue with the giddy and wicked Multitude. I desire, I hope thou wilt mercifully defend me against the Wiles and Devices of my Soul's great Adversary the Devil. I humbly commit my self to thy gracious keeping, Oh faithful Creator.

I desire, I hope, O Lord, that thou wilt bless me with Health, and with a competent Provision of what is needful for me, of the good things of this World; and defend me, if it please thee, from Poverty, Dependance and Contempt. Give me neither Poverty nor Riches, but feed me with the Food convenient for me. I know, O Lord, Man is born to trouble as the sparks fly upward; that sin entering into this World, has brought Misery and Affliction with it; and that our Folly and Perverseness commonly needs such Discipline to make us wise and good. I desire to submit to whatever it shall please thee to order for me; to say always after the Example of my Saviour, *Lord, not my Will, but thine be done.* I hope thou wilt deal with me according to thy Mercy, and lay upon me no more than thou wilt enable me to bear. I believe thou mayst do me great good by my Afflictions; I pray the sanctifie them all to the promoting my Soul's Health, and my everlasting Happiness: And give me, I pray thee, an humble Resignation, and an invincible Patience, that I may neither despise the chastning of the Lord, nor faint when I am rebuked of him: Let me always encourage my self
with

with this Assurance, that these light Afflictions, which are but for a moment, if they be patiently born, shall *work for me a far more exceeding and eternal weight of Glory.* I desire, I hope thou wilt direct and enable me so to pass through things Temporal, as that I may not finally lose the things Eternal. That by thy Conduct and Guidance I may at last arrive safely to that happy World where the Weary are at Rest; where the Wicked ceased from Troubling; where Sorrow and Sighing, and Pain and Vexation, and Fear and Care shall all be banished; all Tears shall be for ever wiped from our Eyes, and we shall enjoy thee, and all that we can desire in perfect Bliss, and Eternal Safety and Quiet.

This is a true saying, and worthy of all men to be received, that *Jesus Christ came into the World to save Sinners.* Lord, I receive it; Lord, I believe, help thou my unbelief. I believe, O Jesu, thou art Christ the Son of the living God, that should come into the World. Oh tender and condescending Love, how dear is that Blessed Name to me! Jesus my Saviour! Oh how full of Sweetness is it, as a rich Perfume! Thy Name is as Ointment poured forth! Oh be thou ever *Jesu* to me. To thee, O Lord, I fly as a Refuge from the just Wrath of God I have deserved; as able to conquer all my spiritual Enemies; as willing to receive into thy Protection all that come unto thee. Oh *Lamb of God, that takest away the sins of the World,* have mercy upon my poor Soul; grant me thy Peace. Thou invitest those that are weary and heavy laden to come unto thee: *Behold, Lord, I come, let me find Rest to my Soul.*

I come to partake of the Happiness of being united to thee in this Sacrament. I believe, O Lord, the Truth of all thy Promises, and the Vertue and Power of all thine Ordinances: And that the Bread we break, and the Cup we drink in this Sacrament, are not bare Signs, but real Instruments of Conveyance, and the Communications of thy Body and Blood; I come, then that I may receive thy Body and Blood; may be interested in the Merits of thy Passion; that I may partake of thy Spirit, and be intitled to the Heavenly Inheritance, *which thou hast purchased for poor lost Sinners.* I

come to make a thankful Remembrance of thy Death, which thou didst kindly submit to for the Advantage of Mankind: And by thy Death I hope to have Life everlasting.

I gladly embrace, O Lord, the Offers of thy Gospel. I desire thee to subdue in me all my rebellious Lusts and vile Affections, and as a King to rule over me, I will account it my Honour to be thy meanest Subject. I desire thee to afford me thy Heavenly Instructions; teach me as a Prophet, and make me wise to my Salvation through Faith that is in thee. I desire thee to interceed for me as Priest in the Vertue of thy most valuable Sacrifice; and to bestow upon me the large Blessings which thou hast purchased for sinners. I believe, O Lord, thou hast died for our sins, and art risen again for our Justification. I desire thy Death may utterly crucifie and kill all my sins; and that thy Resurrection may revive my Hopes. By thy Resurrection I desire, I hope for mine: By thy Ascension into Heaven, I desire thee to draw my Heart and Affections from this vain empty World, to the hearty Love and earnest Desire of heavenly Things: And I hope thou wilt raise me up at the last Day, and bring me to be where thou art; and give me an Everlasting Life. I take this Sacrament as a pledge of thy Everlasting Love; as the Evidence of great Love already shown me, and the Earnest and Assurance of yet greater Communications to come.

My Soul thirsts for God, even for the living God: Oh, when shall I come and appear before God! When shall I see thy Face, O dearest Jesus, without a veil! be kiss'd with the Kisses of thy Mouth, enjoy thy self immediately? When shall these short and faint Glimpses of thy Glory, be exchanged for a full abiding sight of thee? When shall I have leave not only to visit, but to dwell with thee; and to receive, not transient tastes, but drink large draughts of Delight and Joy from an infinite Fountain of Bliss and Joy: For in thy presence is fulness of Joy, and at thy right-hand are Pleasures for evermore. Oh, how I long that this my weary Pilgrimage were done: That I were absent from the Body, that I might be present with the Lord: That I might have no necessary diversion,

diversion, dearest Jesu, from perpetual contemplating, praising, loving and enjoying thee. For this, however, I do wait; This I do through thy Merits, and from thy infinite Love expect; and that Expectation shall encourage me to labour in thy Service, to bear thy Cross, and to follow thee whithersoever thou shalt call me.

Sect. XVII. *An Exercise of Charity.*

O Jesu, thou art infinite Love! I cannot but with great delight and wonder contemplate thee; and when I do so, I feel a pleasing Constraint upon me to love. I must account this a most Excellent and Divine Qualification, which is so eminent in thee: I must reckon it my greatest Honour to be conformed to the Son of God; and therefore I must utterly dislike and hate my self for any defect of Love I find in my self. Besides, when I think how much I am loved; how much thy free and bounteous Love has given, and how much it has forgiven to me, I am forc'd to account my self base and extremely unworthy of this, if I do not love much.

I will put on, then, the most extensive Charity that I can: I will wish well, and do good to all Men as far as I have power, and as oft as I have opportunity to do it: I will love my Neighbour as my self; and account him my Neighbour, who has any need of my kindness, and to whom I have it in my power to do any Office of kindness, whosoever he be. Thou, O Blessed Jesu, hast loved the most unworthy Wretches! I then, will account none unworthy of my Love and Goodwill, Thou hast loved those that were infinitely below thee, and hast mightily condescended to do them kindness. I will never account it below me therefore to do an Office of kindness to my meanest Neighbour; but rather the greater the Condescension is in the doing it, the more I will value the opportunity of showing therein the greater Likeness and Gratitude to thee. Thou, Lord, hast loved those that are altogether unprofitable to thee; and from whom thou canst never receive a parallel Return of Love: I will be ashamed, then, as I most justly may, to bestow no
Benefits

Benefits but where I have received, or expect to receive some.

Thou, O Jesu, hast loved even thine Enemies, and prayed for those that *despightfully used and persecuted thee*: And this is a glorious Pattern which I intend, by the Assistance of thy Grace, to imitate. As for all that have injur'd me by Word or Deed, O Lord, I forgive them, and I pray thee to forgive them. I am more sorry for their Error and Sin, than I am for any Loss and Damage which is come, or may come to me by their Injury: Lord have Mercy upon their Souls; forgive my Enemies, Persecutors and Slanderers, and turn their Hearts. I desire no harm to any that are my Enemies, if any be so: Nor will I rejoyce over them when they fall, but rather grieve to see it; much less will I ever seek their harm and mischief. And I purpose on the contrary, notwithstanding all their unkindness, to do them all the good Offices which I can; consistently with a due care of my own safety, and with other Obligations and Duties to thee, or to others of my Neighbour. I purpose to study, and seek to do them good: To return Blessing for Cursing, Respect for Contempt, and Good for Evil: That I may if it be possible, *overcome evil with good*.

As it is the Character of Charity, not to be forward to think Evil, I will take care that no uncharitable Jealousies or Suspicions of my Neighbour may represent him my Enemy who is not so: I will take care not to interpret a mistake into a malicious design; or that which is intended as a kindness, into an injury: But will always endeavour to take all his Words and Actions in the best sense, and to put the best Interpretation upon them all that I can: Especially will I do thus by the Magistrate, as being bound to it by the Obligation to Reverence, and Honour him as well as by the Laws of Charity; and because it is necessary and useful to the publick Peace and Welfare, and so is in its Effects a Charity to others of my Neighbours too.

I thank thee, O Lord, for all the kindness of my Friends, and for those that have done me any good: I pray thee, O bounteous Love, abundantly to requite *them*.

them in this World and the next; in Temporal and eternal Blessings continue or encrease their Store and worldly Prosperity, if it may be good for them; and especially bless them with Spiritual Blessings in Heavenly things. I will endeavour, as far as lies in my power, in what I can do for their outward Estate, or for their Souls, always to express a most grateful Sense of their kindness. I will not despise the Love of the meanest Person, much rather will I thankfully resent the condescending Favours of those that are above me.

I make my humble supplications to thee now, O Lord, at a good time, for all Mankind: I recommend to thy infinite Mercy all *Jews, Turks and Infidels*. Oh let them that sit in Darkness see thy Marvellous Light, and be turned from the Power of Satan unto God: That the Earth might be filled with Knowledge of the Lord, as Waters cover the Sea. Let thy Gospel of Holiness, Peace and Love, O Jesu, run and be glorified, from the rising of the Sun, to the going down of the same.

With great Trouble and Concern, O Lord, I consider how much of the wretched World lies in Wickedness! O how sad a Thought is it, that such a Saviour should be offer'd to Men, and so few receive him! How sad is it to think, that so many Thousands of Souls, for whom Christ died, are likely to go down into the dismal Caves of Hell! That so many who might be Eternally happy, and praise thee for ever, will destroy, and throw themselves into everlasting Misery! *Rivers of Waters run down mine Eyes, because Men make void thy Law*: A Law so rich in Love, and so condescending in Grace. I am troubled, O Lord, because they do not love thee, and because they will destroy themselves: Because they affront and rebel against thy most obliging Goodness, and neglect so great Salvation as it offers them.

Oh that I could save many precious Souls from their Destruction; Oh that I could pluck them as Brands out of the Burning! As far as I am able, and as becomes me to do in my place and station, I will endeavour to cure the Epidemical Wickedness of the Times I live in:
I will

30 27 Grammatical Culture
I will earnestly endeavour to keep those Souls that are under my Authority and Power, and that are of my Neighbourhood and Acquaintance, and whom I can have any influence over from going down to everlasting Perdition. I will follow all that I may with Advice and Counsel; and those that I may not pretend to advise, I will endeavour to entreat, that they would be saved: And those whom I ought to do this to, I will reprove and correct for any Wickedness that I observe in them. I will propagate, as well as I can, the saving Knowledge, and the Love of thee among the Ignorant and Careless, and those whom their Poverty hinders from providing for themselves; by giving among them, according to my Ability, such means of their Instruction and Reformation as thy Favour has afforded the Publick.

I am greatly troubled and concern'd at the Miseries and Calamities which I hear of or see in the World: That thy Creatures whom thou didst make, that thou mightest love them, and that they might be happy, should pull upon themselves so much Misery from thy just Wrath, and deserv'd Vengeance. Oh how sad is it to think of Thousands of People going down alive into the Pit, swallow'd up by sudden Earthquakes; and in a moment snatch'd hence into Eternity, without any time to prepare for their Departure. How it grieves me to think of the sad Effects of pining Famine in some Places; of infectious and pestilential Diseases in others. It wounds my Soul to consider the woful Calamities and Desolations that attend horrid Wars! Oh how deplorable a thing is it that Men should seek to spill the Blood of Men; and give the Carcasses of their own Kind for a Prey to Birds and wild Beasts. Lord, rebuke the proud Disturbers of the World, abate their Pride, assuage their Malice, and confound their Devices: Grant that Wars may cease in all Lands, and gentle Love and happy Peace abound! Prosper, good Lord, those that endeavour for a just and safe Peace, that they may attain it; and scatter thou the People that delight in War. Oh that thy Judgments which are abroad in the Earth, might make the Inhabitants of the World to learn Righteousness,
and

and turn themselves to thee who hast smitten them, that thou mayst heal them.

As a Member of thy blessed Church, I am particularly concern'd for the Tranquility and Peace, and the true Spiritual Glory and Prosperity of that. O Lord, purge out of thy Church whatever does displease thee, and is destructive to the Souls of men. Purge out of it whatever is an Offence to those without: Possess all Christians with this, that they are oblig'd to endeavour that their Carriage may adore and recommend their Religion in the sight of the Infidels; and to take care their *Light may so shine before Men, that they seeing their good Works, may glorifie their Father which is in Heaven.* Purge thy Church, we pray thee, from all false Doctrines and Heresies; from Profaneness and Persecution; from Superstition and Cruelty; from Envy, Hatred, Malice, and all uncharitableness. Bring into the way of Truth all such as have erred, and are deceived: Raise up them that are fallen; confirm, and strengthen those that stand in Piety and Vertue, and Profession of the Truth. Comfort those Parts of thy Church that mourn, and are oppressed under a barbarous Persecution: And let thine own Right Hand, and Holy Arm, in thy due time, give them a mighty Salvation.

O God of Love, O Prince of Peace, and God of Order, we pray thee, let thy Gospel abundantly promote these good things in thy Church. Grant that there may be *no hurting nor destroying in all thy Holy Mountain:* That all the Members of the Church, as Members of the same Body, and of one another, may have a cordial Affection to each other: Carrying themselves with *all lowliness and meekness* to each other; and with *long suffering, forbearing one another in Love.* Grant that as there is but *one Lord Jesus Christ*, whom we all pretend to Love and Reverence, as there is but *one true Faith, one Baptism, one God and Father of us all*, so we may all *with one Mind and one Mouth glorifie thee our God.* Grant that every Member of the Church may so know and keep its proper Place, that there may be *no Schism in the Body.*

O Jesu, King of Love, fill with thy kind and gentle Spirit all Christian Kings, Princes, and Governours. Let

no proud Wrath, no malicious Envy, no greedy Covetousness, no turbulent Ambition reign in any of them: Grant that they all, knowing whose Ministers they are, may above all things seek thy Honour and Glory: And that they may study to preserve the People committed to their Care in Wealth, Peace, and Godliness. That they may truly and indifferently administer Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Vertue.

Especially, O Lord, we intreat thee to regard with peculiar Favour, thy Servant *WILLIAM*, our most Gracious King. Let thy Wisdom direct him in all his Administrations; thy Almighty Power promote his good Designs, that under him we may be Godly and Quietly govern'd. Let thy bounteous Goodness shower upon him abundantly all Personal Blessings, for his Body, and for his Soul, to his long Prosperity in this Life, and his everlasting Happiness in the next. Since by his Wisdom and Care, by his Love to thee, and Goodness to us, with thy Blessing upon his Endeavours, we enjoy the happy Liberty of thy House, and these thy blessed Ordinances, to the Joy and Comfort of our Souls, we will never fail to remember him in all our Prayers and Supplications unto thee.

Pour down an Abundance of thy Spirit, we pray thee, O gracious Jesu, upon all Bishops and Pastors of thy Church. Replenish them with all right and sound Knowledge, and a true Understanding of thy Word. Oh let not their Hearts be governed, or their Actions be guided by the Designs of Covetousness or Ambition: But do thou possess and rule them by a great Zeal for thy Glory, and for thy great Design, the Salvation of Souls: Grant that they may by their Holy Doctrine, and answerable Lives, be mightily successful in turning many to Righteousness; and that they may save themselves, and many of those that are committed to their Charge.

Since my Goodness, O Lord, extends not to thee; and thou art above the receiving of any Advantage by the best Returns that I can make for all thy Bounty to me: It shall be my Charge and Care to require thy Kindness

ness upon thy Servants to whom I may be profitable. I will love them, O Lord, that love thee, and do all the Good I can, to those especially that are of the *Household of Faith*: I will gladly relieve the Necessities of thy Servants which are made known to me; will feed the Hungry, cloath the Naked, instruct the Ignorant, reduce the Wandering, visit the Sick and Imprisoned, comfort and help the Weak-hearted, and vindicate and assist the Fatherless and Widows in their Distress, according as I have Opportunity and Power to do so. And give me, I beseech thee, O loving Jesu, a just and large Notion of the *Household of Faith*, that I may not confine this my Charity within too narrow Bounds. Let me be always afraid of restraining it within too narrow Limits, never of extending it too far among Christians.

I love thee, O Lord Jesus, for making so sweet and pleasant a thing as Charity my Duty, and do account even this an Instance of thy Charity to me. If there be any other Exercise of this Divine Vertue, O Lord, which I have not thought of, I desire thee, the great Fountain of Love, to admonish me of it, and always to dispose me to it. Grant that in the pleasing Exercise of Love I may pass the time of my sojourning here in this malicious, miserable World; till I come at length to that happy One. Where sincere, abundant and unalterable Love, and Joy, and Glory dwell for ever.

Sect. XVIII. Prayers for Preparation.

I. **O** God of Love, Father of all Mercies, and Giver of every good and perfect Gift: It is thy Command, and I reckon it a kind and a just One, that I should celebrate this Sacrament in Remembrance of the Death and Sacrifice of thy dear Son, our only Saviour and Redeemer, the Lord Jesus Christ; to make me thankful for his Love, and for the Benefits of his Passion and Death, and that I might be made a partaker of those incomparable Benefits: Thou hast commanded me in this way to renew my Covenant with thee; to declare my self thy Creature and Servant, and bind my self to continue thy faithful Servant, and to live as becomes one that had his Being from thee. O Lord, I must acknowledge it is but too necessary for me to renew the Obligations.

tions which I am so apt to transgress. I am therefore heartily willing: I desire to strengthen the Bonds of Love, that they may hold me the faster to my Duty. I would never be exempted from the Yoke of thy Service; Oh do not thou cast me out of it for the sake of Jesus Christ. And I am willing to remember my dear Saviour's dying Love, to be deeply affected with it, and therefore to use so lively a Representation of his Death, as he has provided in this Sacrament. I must indeed own my self infinitely unworthy of so great good, but yet cannot chuse but be earnestly desirous, O Lord, to partake abundantly in the Merits and Benefits of my Saviour's Death: There is nothing so dear to me as to have all mine Iniquities pardon'd; to recover thy Favour: To enjoy the excellent Graces of the Holy Spirit, and be consecrated for a Sacred Temple to him: To receive Earnests and Pledges, yea, and Foretastes of my future Joy and Happiness: All which are the matchless Blessings he has purchased for me, and which thou hast directed thy Church to seek and partake of in and by this Sacrament. All this I humbly seek and crave, through the Merits of Jesus Christ my Lord, to whom with the Father and the Holy Ghost, be all Honour and Glory, World without end. Amen.

II. Almighty and most merciful God, I bless thee for this Sacrament, and would come to it with a hungry and thirsting Soul. But, alas, how shall I, a poor mean Creature, approach thy Majesty! How shall I a guilty polluted Sinner, dare to approach thy Purity and Holiness! O Lord, I am infinitely unworthy to come so near thee: Yet it seems, thou dost not regard my unworthiness, else thou wouldest never have invited me. Thou invitest poor sinful Creatures in general to this Feast; thy Guests can be none but such: If all therefore that are unworthy to come, should absent themselves, none of us would be there; and thy vast and kind Preparations would be in vain; I come therefore, most gracious God, in Obedience to thy Command and Invitation. But I will come with the lowliest Reverence and Humility; for thou hast regard unto the lowly: I will come as a returning Prodigal, for thou art willing to receive such. I will come, hoping in thy infinite Mercy; for there is Mercy with thee, through Jesus Christ. My great Concern, O Lord, is, that I may be in some good measure fit to approach thee, though

though I can never be worthy; and that I may have and exercise those Qualifications in my attendance on thee, which are suitable to this Sacrament, and which thou requirest. I have therefore earnestly endeavour'd to find for them those Qualifications in my self: But, alas, O Lord, I dare not trust to my own Examinations or Endeavours. Do thou, the Heart-searching God, examine and try me: do thou, I pray thee, prepare me. I fly to thy Grace and blessed Influence; Lord, give me, I pray, what thou requirest to be in me. It is my great Encouragement to make this Request, that I know I ask herein what thou art willing to give. Thou, Lord, art always more ready to hear, than we to pray; and art wont to give more than either we desire or deserve. Thou knowest I cannot have these Qualifications but from thee; Since therefore thou hast commanded me to come possess'd with them, I am sure thou art willing to give them. Thou art desirous we should come prepar'd, and suitable Guests to this heavenly Entertainment; art desirous to see thy House fill'd with such. Fill me then, good Lord, and many other Souls, with those Graces which it becomes us to approach thee with, for the sake of Jesus Christ our Mediator and Advocate. Amen.

III. O Lord of infinite Bounty and Power, I humbly pray thee, give me a sincere and unfeigned Repentance for all my Sins: Oh let the Remembrance of them be grievous unto me, the Burden and Influence of their Power intolerable. Possess me with a hearty Shame and Sorrow, for that I have so basely and unworthily affronted thy infinite Majesty, and put my kind Saviour to so much grief and suffering to save me. Possess me with an earnest hatred of what is so displeasing to thee as my Sins justly are; that I may earnestly and steadily endeavour to cast them from me. Turn thou my foolish Heart from the Love of all Sin, to the Love of thee. Do thou, O Lord, who best knowest all the dark Corners of my Heart, discover to me every lurking secret Evil, which I have not been able by my Examination to observe; and let it now be brought forth and slain before thee,

Increase in me, O good Lord, I humbly pray, a lively Faith in thy Mercy, through the Merits and Mediation of Jesus Christ. Help me firmly to believe thy readiness to receive, and pardon Sinners that repent and return to thee: To rely
with

with all Assurance on the Sacrifice and Atonement of thy Son's precious Death: Raise in me the comfortable Hopes of all Mercy and Favour upon that sure Foundation; and grant me to rejoyce in Hopes of seeing thy Glory.

Oh that my Heart may be all on a Flame of Divine Love, even a whole Burnt-offering, when I remember and consider my Saviour's dying Love to Sinners. Especially when I see him in this Sacrament, as it were evidently set forth crucified before me. When I see there his broken Body, and his Blood poured out; and consider that all this he suffer'd for me. Oh let such a sight affect me, as it ought to do, beyond all Expressions. Oh let it transform me into Love. Let it make such strong and lasting impressions upon me, that I may ever afterwards be under the sweet and mighty influences of Love; always be guided by the Laws, and aiming at the Ends of Love. Let Love and Thankfulness to him be greatly employing my Soul when I am at this Sacrament, and be from thenceforth the great Concern and Business, the very Form and Character of my whole Life for ever.

And since my Love cannot redound to his Advantage, make it to flow abundantly upon those that love him. Give me a free Heart and Hand, and Power to do much good to them. According to my Power I purpose to exercise my Charity towards them, and towards all Men, in Thought, Word, and Deed at this Sacrament. I pray that the Memorial of my dear Saviour's Love, may effectually inspire me to do so; And I purpose, and desire, and pray, that thou wilt be pleased to enable me to abound in Love and good Works towards all men, through the whole Course of my Life.

Put, I beseech thee, O Lord, my Soul in all respects into such a posture as becomes the Remembrance of a crucified Saviour, that I may be well pleasing and accepted with thee; that thou mayest delight over me to do me good; that I may have Communion with thee to the Joy and Comfort of my Soul, to the increase of Spiritual Strength, to the securing of my Perseverance in Holiness and Righteousness all my days. All which I humbly ask in the Name of Jesus Christ, and further crave whatever is comprehended in his most absolute Form of Prayer, saying,

Our Father which art in Heaven, &c. Amen.

Se&t: XIX. *Directions for a devout Behaviour at the Communion.*

THanks be to God we have so good Provision made by our Church for the Administration of this blessed Sacrament; that any good Soul may receive it with great Devotion and Comfort, who will but seriously attend to what is appointed to be said and done in that Administration; as indeed many such Souls, *accustomed* to it, have found by very comfortable Experience: Upon which account it were much to be desired, and very advisable that those who are wont to attend this way but once in a Year, when they enter into an Office, would persuade themselves to come more frequently to it; that they might do so with the more comfort and advantage to their Souls, when that occasion requires them to do it: For the whole business is so order'd, that 'tis very apt and fit to stir up in us the lively and vigorous Exercise of all those Graces which are required to attend it. So that the best Advice which can be given for our due and profitable Behaviour at the Holy Communion is this: That the Communicant do very closely attend to what is order'd to be said and done by him that Ministers, or by the Communicant himself, while they are upon this Duty.

But because the Communicants, especially where the Number is great, (as I wish it were every-where) will have some Spaces wherein they may employ themselves in some private Ejaculations and Devotions, while the rest of the Company are receiving, if they are a good Number, you will have leisure, and may very profitably entertain your self with reading over the foregoing Exercises of thankful Remembrance, Faith, &c. And in reading them, you may exercise those Graces as you ought to do. If there will not be time to repeat them all, you may do well to chuse some such a one or more of them as is most suitable to the present State and Disposition of your Mind: For the devout Soul may be at one time more taken up in Admiration and Praise of the dying Love of Jesus Christ: At another time it may be especially possess'd with a deep Humiliation and Repentance;

at another time it may be elevated with the Hopes and Joys of Believing ; or engag'd in making earnest Resolutions of Love, Obedience, and Gratitude to the great Redeemer : Or in Exercises of Charity to the miserable and sinful World ; and your Entertainment at this spare time may be chosen accordingly. Only this must be advised, in relation to this matter, that you should make Observation of your self, whether you do not too commonly fix your Meditations upon one, and the same of these Exercises, and so neglect the rest : For this must not be allow'd ; but you must constrain your self, if need be, to use sometimes one, and sometimes another of these, that so you may at times exercise every Grace, and by the exercise increase in all.

Some Private Devotions at Home, after the Communion,

Seet. XX. A Meditation on the Communion.

OH my Soul, seriously consider how thou hast been honour'd, how thou hast been entertain'd in the House of God this Day ? Thou hast been a Guest to the King of Saints, the Lord of Life and Glory : Divine Love has been thy heavenly Entertainment, and Man did eat Angel's Food. Thy Saviour thy Friend has brought thee into his Banqueting-House, his Banner over thee was Love. Thou canst not surely very soon forget the Pleasures of this Feast : Has it not left behind it a very pleasing relish ? Has it not put thy Mouth quite out of taste towards the things of this World ? It is very fit that it should be so : It would become thee for some time after this, to account this World's best Delights to be but sour and insipid ; and certainly if thou meditate upon the good Entertainment thou hast had, it will be so.

Jesus, the glorious Son of God, was Master of the Feast thou hast been at so lately, and he was himself the Feast. Jesus prepar'd it out of Love to thee. And because his great Love could not (as we may easily imagine) provide any thing better, he provided himself to be thy rich and costly Entertainment. He has feasted thee

thee with his Body and Blood. He has, in giving thee that Bread and Wine, which was by the Minister, according to his appointment, consecrated and set apart to represent his broken Body, and his Blood shed for Mankind, made thee a Partaker of the Spiritual Blessings and Benefits of his Death and Passion. Oh how great things has he then bestow'd on thee! Where canst thou find again such Entertainment? What Enjoyments of this poor World could afford it? And if he has given thee never so much of this World, he has hereinafter given thee that which is of infinitely greater value: And if he has given thee but little of this World, thou hast no reason to complain of him who has been so free, so bounteous to thee in so much better things. Say then to him, Oh how plenteous, how rich is thy Goodness, Lord, which thou hast in reserve for those that fear thee, and that hope in thy Mercy!

He has treated thee with the Pardon of all thy Sins, however numerous, however heinous and guilty. Canst thou forbear to admire and praise so great a Favour? Is it not wondrous that so vast a Debt should be so freely forgiven thee? Does not this Forgiveness restore thee to the Almighty Favour and Love of God? And give thee leave to ask, and ground to expect, from reconciled Heaven, all that is good for thee, and necessary to thy Salvation? Oh say then, Bless the Lord, O my Soul: All that is within me, praise his Holy Name; who hath redeemed my Life from Destruction, who forgiveth all my Sins: Who crowneth me with loving Kindness and tender Mercies: Oh, blessed is the Man whose Transgression is forgiven, whose Sin is cover'd: Blessed, O Lord Jesus, is the Man that putteth his Trust in thee.

He hath bestow'd on thee, my Soul, his Holy Spirit to dwell with, and to sanctifie thee, to fill thee with all Graces: To heal all the Distempers of thy Soul, thy uneasie, shameful Distempers; to make thee tolerable and pleasant to thy self, and amiable and well-pleasing to him. Oh happy Souls, that are the Temples of this Holy Spirit! Where he dwells, all things shall be in a beautiful Order; all things composed and calm, and

peaceful; all full of Joy: There is a Peace which the World cannot give, and a Joy unspeakable and full of Glory. In them Heaven dwells already; they shall be acquainted with its incomparable Felicities here on Earth; and they are seal'd hereby to the Day of Redemption.

Thy loving Lord, then, has given thee at this Feast, too, the Pledges and Earnests of future Glory and Blessedness. He has even united thee to himself after a wonderful manner; he looks on thee as a Member of his own Body; has made thee Partaker in his Death, and intends thee to partake in his Resurrection. He will not leave thy Soul in Hell, nor suffer thy dead Body to lie always under Dissolution. He will *shew thee the Path of Life*, and thou shalt dwell *at his right hand, where are Pleasures for evermore*: Thou shalt dwell in his Presence, where is *fulness of Joy*.

Oh how like a God has thy glorious and kind Saviour entertained thee! None could ever bestow such things on thee but he. Thou hast been treated as a Favourite of Heaven, who canst not chuse but acknowledge thy self a poor, vile, and contemptible Sinner. All these Blessings and Favours he hath conferred upon thee, and given thee in this Sacrament sensible Pledges and Tokens of them; tho' thou art unworthy of the very meanest and the commonest of his Gifts to Mankind. Assure thy self, it was not for any Merit or Worthiness in thee, that he has been so bountiful, but of his own free Motion: There is nothing of Debt in his Love, but thou must look upon it as altogether Obligation.

And now, my Soul, thou must consider too the mighty Obligation he has laid upon thee. Thou art able to promise, to do nothing in return for his Love, but what he has infinitely oblig'd thee to. Should such a Love as this ever be forgotten; or rather shouldst thou not resolve that thou wilt always retain a grateful Sence of it: And that such a Love should be the greatest Joy and the sweetest Delight of thy Life: That such a Love shall make an entire Conquest of thee; and make thee subject to the pleasant Laws of it, through the whole Course of thy Life. Thou canst not sure, for shame, think of a less return, than to give up thy self

to him; to live to him that died for thee; to study and love what will please him, and do it in all things. No; thou canst not think of any thing less than of being his Servant, who has bought thee with so great a Price! Who has ransom'd thee from Hell and everlasting Misery, and that by his own cruel Sufferings and accursed Death.

And wilt it ever become thee, thinkest thou, after thou hast consider'd the cruel Sufferings of Jesus for thy sake, to shrink or murmur at Sufferings, or guiltily decline them? Wilt thou pretend to be a Follower, a Disciple of Jesus, and yet not be able to endure any thing grievous or inconvenient? Has he suffer'd very grievous things for thee, worse by far than thou art able, or will ever be call'd to suffer for his sake? And wilt thou suffer nothing for him? Was his way to Heaven encumbered with sharp Thorns, and will it become thee to murmur if thine be not strow'd with Roses? Was the great and glorious Jesus despised in the World, and must thou be mightily respected and honour'd? Was Jesus, the Son of *David*, (a rich and mighty King) mean and poor, and will nothing serve thee but to be vastly and superfluously rich? For shame, my Soul! These Desires cannot become thee. It is enough for the Disciple that he be as his Master; and surely 'tis an Honour that the Servant be as his Lord. If thou wilt be a Follower of Jesus, thou must expect, as the World hated him, say no Form or Comeliness in him; so it will hate, and it will scorn thee: It will not see any thing to admire in thee. Consider the Sufferings of Jesus and harden thy self; learn from him to despise the Inconveniences of this Life; learn to despise its Allurements. From his Indifferency towards it, 'tis thy Duty and thy Honour to be very indifferent too. And this, as all thy Duty, thou wilt find pleasant upon the trial of it, and a reward to thy self. This will give thee an invincible Composure and Peace of Mind, a happy Command and Enjoyment of thy self, under all the Vicissitudes and Changes of this mutable uncertain World.

Consider further, my Soul; has he blest thee with the Pardon of all thy Sins? And does not this oblige

thee to take the utmost care that thou sin no more? Know, he that has had much forgiven him, shou'd love much; and Love will not let thee do any thing willingly, that is so displeasing and hateful to the kind and holy Jesus, as the least Sin would be. Consider; thy Sins were pardon'd to oblige thee to forsake them forever; and this does greatly oblige thee to it: It were horrid and monstrous Ingratitude, then if the Pardon of what is past should encourage thee to begin a new score. Oh abhor the Thoughts of this, and reckon thou art oblig'd to live with great Care of thy self, to take great heed to thy Ways, to shun even the appearances of Evil, to abhor and avoid, as much as thou canst, all Temptations to Wickedness.

Consider, my Soul, the Holy Spirit is come to dwell with thee; to consecrate thee to be a Sacred Temple to himself! Oh Divine Guest! Oh how great is thy Honour and thy Happyness! Wilt thou not let him know, that thou dost account it both? Wilt thou not study to be easie to such a Guest? To shew him the greatest Respects? Know then, that he must rule in thy Heart; he must be, not in Complement only, but in Reality, Master of the House. He is honourable enough, surely, to have such Respect done him: And it will be thy Advantage to give it him. He will order all things better there than ever thou couldst do without him. And thou must take care, that thou never admit thy Lusts or vile Affections again: He will not dwell with such vile Company; if thou wouldst retain the Happiness of his Presence, they must be for ever banish'd from thy Soul: And sure it should be very easie for thee to see, 'tis not fit that they should be allow'd so much as a Competition with him.

Consider too, how it becomes a Soul to live, that is design'd an Inhabitant of Heaven; that is already made free of the *New Jerusalem*, which is above. Should you not now conform your Manners to that bright Company? Should you not consider what a kind of Life they liv'd when they were here on Earth; and set your self to follow them, as they were followers of Jesus? The Vertues which were so eminent in their Lives, must also

also shine in yours. They were not many of them Emperors, and Kings, and Queens on Earth, because that Fortune, shall I say, or rather that Burden, falls to the Shares of but few among Mankind: Neither were they, it may be, many of them vastly rich; and more than they needed to be: But, which is better, and of more Advantage to themselves than either of these, they were poor in Spirit; they were humble and meek; they were temperate and sober; they were very good and merciful; all their Zeal and concern was to advance the Glory of God. These are the steps thou must tread in; this the Way thou must follow, to follow them to Bliss; thou canst not come to their End in any contrary Way: Thou must *not be conform'd to this World, but be transformed by the Renewing of thy Mind.*

Thou must not eagerly hunt after the Pleasures, the Wealth and the Preferments of this World. It would become thee to be ever very indifferent towards them, as having already tasted and enjoy'd far better things than they: What is capable to afford thee incomparably more pleasure and satisfaction: And especially would this become thee, as being entitled to far better things: To more durable and useful Riches, more solid and lasting Pleasures, and so far higher Dignities and preferments. These, thy Saviour and Friend, has given thee Pledges and Assurances of at this Sacrament; and these he will bestow at the last Day to those that love and fear him.

For thou mayest expect that this Jesus, whose humble Sufferings and Death thou hast now commemorated, will come again in Glory, with the Host of glorious Angels attending them, to judge both the Quick and the Dead: He will come to *take Vengeance in Flames of Fire, on them that obey not his Gospel.* And will come to reward all his faithful Servants, to be glorified and admir'd for his Bounty and Rewards to all them that believe. Oh consider well, my Soul, that awful, certain Day; and such as thou wouldst then be found, endeavour now to be; if this Life be diligently employ'd in thy Master's Work; the performance of those Duties which belong to thy Station, and Calling; and

and Relations; he will then say to thee, *Well done good and faithful Servant, enter thou into thy Master's Joy.* It will be more to thy Advantage, then, to have denied thy self now for thy Master's Honour and Service, than to have indulg'd and pleas'd thy self in all things it will be of greatest Advantage to thee, then, to be found to have been sober, and temperate, and good, and righteous, and religious: When all the Honours, and all the Favour and Applause of that Day will be given to such; and no other Differences among Men shall be regarded, but their Differences in these things. Be sure, my Soul it will not then repent thee, whatever it does now cost to gain the Rewards and Honour of that Day. Resolve firmly then, for a good and holy Life; be never a weary of well-doing, for there is an everlasting Rest which shall receive thee at the end of it, and the time before thou wilt reach it is but short. Be not discouraged by any Difficulties thou mayst meet with; if thou wilt boldly strive, thou shalt overcome them all, through Christ strengthening thee: To whom with the Father and the Holy Ghost. One Ever-blessed God, be all Honour and Glory, World without End. *Amen.*

SECT. XXI. Prayers for a suitable Conversation.

I. *O* God, the Strength of all them that put their Trust in thee; mercifully accept my Prayers; and because through the weakness of our mortal Nature, we can do no good thing without thee, grant me the help of thy Grace, that in keeping thy Commandments I may please thee both in Will and Deed, through Jesus Christ our Lord. *Amen.*

II. *O* Lord, the Fountain of all Power and Might, grant, I beseech thee, to me thy Servant, Grace to withstand the Temptations of the World, the Flesh, and the Devil; and with a pure Heart and Mind to follow and serve thee, the only true and living God; and let me be accepted with thee in all my Service, through Jesus Christ our Lord. *Amen.*

III. *O* Almighty God, who alone canst order the unruly Wills and affections of sinful Men, grant unto me thy Servant, that I may love the things which thou command-
est,

est, and desire those glorious things which thou dost promise; that so among the sundry and manifold Changes of this World, my heart may surely there be fixed, where true Joys are to be found, through Jesus Christ our Lord. Amen.

IV. **I** Ord of all Power and Might, who art the Author and giver of all good Things; grafe in my Heart the Love of thy Name; encrease in me true Religion; nourish me in all Goodness, and of thy great Mercy keep me in the same, through Jesus Christ our Lord. Amen.

V. **O** Lord, who hast taught us, that all our doings, without Charity, are nothing worth: Send thy Holy Spirit, I beseech thee, and pour into my Heart that most excellent Gift of Charity, the very Bond of Peace, and of all Vertues, without which, whoeuer liveth, is dead before thee. Grant this for thy only Son Jesus Christ's sake. Amen.

VI. **A** Almighty God, who hast given thine only Son to be unto us both a Sacrifice for Sin, and also an Example of Godly Life; give me Grace that I may always most thankfully accept that his inestimable Benefit and also daily endeavour my self to follow the blessed Steps of his most Holy Life, through the same Jesus Christ our Lord. Amen.

VII. **G** Rant, I beseech thee, Almighty God, that like as I do believe thy only begotten Son, our Lord Jesus Christ, to have ascended into the Heavens; so I may also in Heart and Mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, World without End. Amen.

VIII. **M**AY the Peace of God, which passeth all Understanding, keep my Heart and Mind in the Knowledge and Love of God, and of his Son Jesus Christ our Lord, and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon me, and remain with me always. Amen.

IX. **G** Lory be to the Father, and to the Son, and to the Holy Ghost: As it was in the Beginning is now and ever shall be, World without End. Amen.

SOO. XXXII. A Prayer of Recollection.

This contains the Sum of this Book, and is made fit to be used after the reading any Parts of it in the Family or Closet.

O Lord great and glorious God! Lord of Heaven and Earth, whose Majesty and Glory, and in thy Power, is incomprehensible. All things that are, do derive from thee, the Fountain of Being, all their Excellency, and all their Power. Thou art worthy of the greatest Reverence from the highest Angels; worthy of our godly Fear and most awful Adorations; art merited in thy greatness above all our Blessing and Praise. And as thy Greatness is infinite, so is also thy Goodness; which thou hast expressed in a manner suitable to thy excellent Greatness: for thou art in all things, like thyself, and there is none besides thee like unto thee. Thy wondrous Wisdom and Goodness hath shown made the World, bountifully communicating Being and Happiness among thy Creatures: thy thy Goodness has peculiarly shown it self in thy dealing with Mankind, and appear in our being alive. It appears within us, and in all things that are round about us. Thou hast made Man a Noble Creature, far above lower than the Angels: thou didst endow him with thy glorious Image in Righteousness, and true wisdom. Thou crownedst him with Honour and Dignity, giving him Dominion over the Works of thy Hands. Thou hast built this beautiful World for his Habitation, and plentifully furnished it with all things necessary and delightful to him. All our Senses present us with many Instances of thy Goodness to us, the Earth is full of it: Day unto Day uttereth Speech, and Night unto Night sheweth thy Knowledge of it. We cannot without the greatest, and the most wilful Blindness, fail to see it; nor without the most unworthy and dishonouring Ingratitude, forget or neglect to acknowledge it.

But this, O Lord, is that which we must, with shame and self-abhorrence, accuse our selves of. All thy Goodness, and the Obligations of it, were soon forgotten by our First Parents, and they rebell'd against thee: And we are their true and vile Offspring, going astray from the Womb, living in Enmity against thee, and despising thy Commandments.

TO THE
All the Wickedness of the World, and the Affronts thou hast
receiv'd from it, thou didst foresee; and yet thy great Pa-
tience and Forbearance didst spare our first Parents, and
permit them to propagate their base and corrupt Nature!
And thou gives us occasion, O Lord, to reflect upon the great-
est and most glorious Exercise of thy Goodness to Mankind.
When we were all guilty before thee, and obnoxious to thy
External Wrath; and thy Honour, and thy Justice did require
our utter Rejection and Perdition: Yet even then did thy
Wisdom and Goodness contrive and afford us a Way and
Means of Salvation: And thy infinite Greatness, though so
exceedingly affronted, did condescend to a Concern to save
us; and a way was found out suitable to thy Greatness, and
our Necessity. Even then did God the Father so love the
World, that he gave his only begotten Son, that whosoever
believes in him should not perish, but have everlasting life:
And then did God the Son, in his infinite Compassion to
Mankind, offer himself to be our Mediator, and he under-
took to purchase for us the Divine Favour which he had lost
at the Cost of his own Abasement, in taking our Nature, and
of dying a Sacrifice for the Sins of Men. Oh how unwearied,
Lord, has thy Kindness and Mercy been towards us! And
how odious and detestable are all our Transgressions against
thee! When we consider thee, O Lord, and the Obligations
which thou hast laid upon us, we are even confounded to
think of the exceeding Vileness and Enmity of our Sins.
We are therefore forced, O Lord, to abhor our selves; We
humble, we abase our selves before thee. We acknowledge thy
greatest Displeasure against us to be Just and Righteous
and most own, that we have deserv'd thou shouldst throw
us into everlasting Fire which is prepared for the Devil
and his Angels. But, blessed be thy Name, there is Mercy
with thee, and thou art, through the Undertaking of our
blessed Mediator, a God forgiving Iniquity, Transgression
and Sin. We praise thee; we magnify thee, O Lord, for thine
inestimable Love in the Redemption of the World by our Lord
Jesus Christ. Glory be to the Father, and to the Son, and to
the Holy Ghost, for this wonderful Favour and Relief in our
low and desperate Condition. Encouraged, O Father, by the
Sacrifice of thy Son, and relying upon the Merits of it, we
return unto thee: We desire to return to our Duty. We glad-
ly

to and through the Blood of Jesus Christ, who Offered up his precious Blood for us, that we might be purified from all unrighteousness; and that we might be able to keep the Commandments, and thus to remain in the love of God, and in the love of our Brethren. We are, O Lord, by the holy Dispensation of thy Presence, and thy Holy Spirit, dedicated to thee, and engaged to thy holy Commandments, which thou commandest us to do, the Way of our Salvation: But alas! how often we have confessed, that we have broken the Commandments, and lived in too great neglect of thee, and transgressed to the other Commandments, and Wickedness of our side Binas, the great Guilt of breaking our Vows and Promises to thee. As sensible of our unworthy Behaviour, again, O Lord, we desire to renounce those Binas, and we earnestly desire, they may be all confirmed by this renunciation of them, so that they may never be broken any more. We renounce this wicked World, our own corrupt Nature, and every Adversary the Devil; we purpose not to suffer our hearts to be drawn out to them. We will receive O Lord, what thou commandest us to believe; and we devote our hearts to keep, and obey thy holy, just and good Commandments, through the whole Course of our Lives: To be always under the Influence and Power of Love to thee, and to our Neighbours: To love thee with all our Hearts, with all our Minds, and with all our Strength; and our Neighbour as our selves. O Father of Mercies, graciously accept of our Repentance, and return unto thee: Look upon the Death of thy Son, and turn from us all thy Wrath: Justify us freely by thy Grace; pardon all our Sins upon the Account of it: Take us into thy Service, and grant that we may ever persevere in the Christian, Heavenly and Eternal Life.

*Teles, children of God, have mercy upon us, O Christ
 have us, for thou art Advocate with thy Father : By thy
 Holy Baptism and Circumcision ; by thy Meritorious Cross
 and Passion ; by thy precious Death and Burial ; by thy
 glorious Resurrection and Ascension take us into thy Care
 and Protection : Thou that hast done all these things for
 us, have Mercy upon us : O be thou Jesus to us, and save
 us from all Sin : Give us, according to thy Promise, to
 them that receive thee, the glorious Privilege to become
 the Son of God : We accept of thee, O Lord, as a King to
 rule us, and will study to know and endeavour to obey, thy
 Commands :*

Commande: We earnestly desire thy Teaching, O thy great Prophet; and will receive and comply with thy Divine Instructions, however contrary they may be to the carnal Pleasures of our Nature, and the Love of this World. And we purpose to confirm our selves to study the Dispositions of thy excellent Example, and not to be unmindful of this World. And we will always acknowledge our own unworthiness of the least Good, and place all our Trust in thy merciful Intercession at our great High Priest. O let us have thy good Success of all our humble Addresses, and thy Compassion on our Infirmitie, and doe ever send us to more Intercession for us.

But, alas, we have promised and cannot more than we are able to perform without the Influence and Assistance of thy good Spirit. We therefore address our selves to thee, O blessed Spirit: Come down, we beseech thee, into our Hearts, replenish us abundantly with thy Grace: let us become thy Sacred sanctified Temples, and do thou evermore dwell in us: Banish and purge out of us every evil that is contrary and displeasing to thee. Teach us, that denying all ungodliness, and worldly Lusts, we may live soberly, and righteously, and godly in this present World. Write thy Law in our Hearts, that we may never depart from it. Increase and maintain our Faith, increase and confirm our Love, cherish all Grace in us: and enable us to continue in Holiness, and Vertue, and well-doing, to the End of our Lives. Keep in us the Knowledge and Love of God, and of his Son Jesus Christ our Lord. We purpose, O Holy Spirit, daily to wait for thy blessed saving Comforts in a devout attendance on thy Sacred Ordinances, the Word and Sacraments: Oh let us be always in readiness to attend them, when the happy Opportunities of doing so are afforded us, and let them be always high to us, and be effectual to promote our Sanctification, and Salvation.

[Insert this when this Prayer is used in the Morning.]

We give thanks to the God of all Mercies for the safe Protection, the quiet and comfortable Rest of the last Night: We devote this Day and all our Lives to thy Service, in the Duties which thou givest us to do, assist us mercifully, O Lord, in all, and accept us to Jesus Christ.

[Insert

...the Night
...O Lord, with
...us
...and
...from

...the Love of God
...be with

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